

In the name of Allah, Most Gracious, Most Merciful

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

(Ref: Holy Quran, Surah (Chapter) Al – Isra (The night Journey – The children of Israel) 17 , Ayah (verse/sign) 81)



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Baha'i Faith

"....O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW UMMAH (would be formed) AFTER YOU..."

Extraction form the last seremon of the Holy Prophet peace be upon him

In the name of Allah, Most Gracious, Most Merciful

Say: "Verily those who invent a lie concerning Allah will not succeed. This world's portion (will be theirs), then unto Us is their return. Then, We make them taste a dreadful doom because they used to disbelieve."

Ref: Al-Qur'an, Surah Yunus [Jonah] 10 : Ayah (verse/sign) 69-70



'Salutations be upon the Lord of mankind..., He (Mohammed), through whom messengership (Risalat) and prophethood (Nabuwat) have been completed (intahata)

(Ref: Bahaullah, Ishraqat, page 293)

In the name of Allah, Most Gracious, Most Merciful

Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

Ref: Al-Qur'an, Surah An-Nisa [Women] 4 : Ayah (verse/sign) 82

In the name of Allah, Most Gracious, Most Merciful

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

Ref: Al-Qur'an, Surah An-Nahl [The Bee] 16 : Ayah (verse/sign) 125

In the name of Allah, Most Gracious, Most Merciful

Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!-Woe to them for what their hands do write, and for the gain they make thereby.

Ref: Holy Quran, Surah (Chapter) Al Baqara (The Cow) 2 , Ayah (verse/sign) 79

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Preface

Bismi Allāhi alRrahmāni alRrahēemi

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds;

Most Gracious, Most Merciful; Master of the Day of Judgment.

Thee do we worship, and Thine aid we seek.

Show us the straight way,

The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

(Al-Quran (The Quran) – Surah Al-Fatiha (The Opening) 1 : Ayah 1 - 7)

Assalam o Alikum warehmat ul Allahe wabarkatuhu (May peace and mercy of Almighty Allah be upon (all of) you)

Glory to the Allah (God Almighty) who has given me the chance to share my opinion and compilation with you. I have tried my level best to avoid errors or omissions in this compilation. In spite of this, errors may creep in. Any mistake, error discrepancy noted may be brought to my notice which shall be taken care of in the next edition. If you have any suggestion to improve the quality of this text or want to share information with us. You can email me your suggestion or information at shabbir.ahmed@live.com.

This book is compiled primarily for the student of Bahai Faith looking for the sound and comprehensive introduction with references from the source documents.

I have long felt that there is a need for a clear, understandable handouts for the Bahai Faith. The material should be easy to read and digest. This compilation is the outcome of several years of study made by different personnel live in different part of the world.

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INFORMATION – Obligatory Bahá'í prayers (328 – 329)
Sacred documents (330 – 335)

It is hopefully requested the the contents thereof be studied in its true prospective, as the intention of the undersigned is to draw the attention of erring persons to the reality which will enable them to discover the RELIGION OF TRUTH to their own advantage and to the emancipation of mankind.

As each chapter/artice unfolds, you will realize the web of lies and blatant deceit spread in the name of the Faith. Mind you, i have substantiated each of our comments with references - from their own books. Not surprisingly, many Bahais i have met have not even heard about these books. Some Bahais may find this compilation offensive. I urge them to question their Faith and cross check the references. And if found correct, renounce their Faith.

So after presenting all the facts in this compilation we don't want to jump to conclusions. I believe that people who are sincerely searching the truth need no further explanations. As the holy Quran says-

"Let there be no compulsion in religion, truth stands clear from error: whosoever rejects evil & believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah hearth & knoweth all things". (Al-Quran (The Quran) – Surah Al-Baqara (The Cow) 2 : Ayah 256)

As for the others the Quran says-

"Allah is the protector of those who have faith: From the depth of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: From light They will lead them forth Into the depth of darkness. They will be the companions of the fire, to dwell therein (forever)" (Al-Quran (The Quran) – Surah Al-Baqara (The Cow) 2 : Ayah 257)

I hope that after reading all these chapters/articles. Woud not you think you have to thank the real God (Allah). Don't you think it is he who deserves to be truly worshipped and not any mortal who is just as much in need of God's help as you?. I would recommend the Bahais to read the Quran and get to know the real message of God, first hand & not through Bahai leaders & interpreters. One has to remember that this isn't a mock compilation nor is this a anti Bahai hate one. This compilation was designed with only one objective in mind. To help the Bahais separate fact from fiction & help them get to know the real word of God and his true Prophet (PBUH). We hope you found these articles informative.



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(Baha'i Faith)

Preface

Please do write in to us for any suggestions. And remember the Choice is yours, until its too late...

I am thankful to all my collegauge who gave me valuable suggestions I wish to express appreciation to them for significant contribution in bringing up this compilation and need their cooperation in future for further improvement.

I have pleasure in thanking the following Perons for their valuable assistance in preapARATION of this Compilation.

MOHAMMED REZA ISFAHANI
ZAFAR SATTAR
HASSAAN AHMED CHISHTI

And at last but not the least my beloved brother in faith **IMRAN SHAYKH** to **whome I would like to dedicate this compilation, his web site provides almost each and every thing I requires for that purpose.**

Shabbir Ahmed
shabbir.ahmed@live.com



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Ramazan 04, 1429 September 05, 2008			
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August 24, 2008			
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July 01, 2008			
Bible changed or unchanged?	32	II of III	Updated
June 11, 2008			
Universal Auxiliary Language	31	I of III	New

Note:

New	It represents those chapters that has newly been added to the compilation.
Updated	It represents those chapters that has been updated by adding new details.
Ammended	It represents those chapters that has entirely been changed or updated.
Overided	It represents those chapters that has entirely been Overided through other update(s) or amendment(s).



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The Independent Investigation of Truth

This principle (The Independent Investigation/Search of Truth) of the Bahai Faith is one of the oft-quoted statements any prospective convert would hear from the Bahai preachers. Reasoning and critical thinking leads one to the truth. Moreover, when one thinks independently, clearing his mind of past notions and ideas he will instinctively be attracted towards the truth. On this premise, the Bahais wish that all humans should leave their religious teachings aside and give a ear to the Bahai Faith. But the catch is, the Bahais do not permit investigation of the Bahai Faith.

Let us independently investigate this principle in the light of Bahai teachings.

Bahauddin explicitly commands his followers to abandon reasoning:

"If one wants to investigate the Bahai faith with eyes which are open and with knowledge and insight, then that one shall most certainly return empty. All should leave their sense, insight, understanding and discernment and accept whatever I say." (Ref: Makatib Vol 2, p 247)



Why is it that this Bahai principle is not applied to Bahai teachings. If truth has to be investigated independently, why is one not allowed to investigate Bahaism? On the contrary, the founder of Bahaism declares if you will investigate the Faith, it will not be worth your while!

He is also quoted to have said:

"O son of the soil become sightless so that you can observe my beautiful face, become unable to hear anything else so that you can hear my harmonious voice, become uninformed so that you can take away a part of my wisdom... so that you may enter my holy kingdom with a clean eye, an innocent heart and a benevolent ear." (Ref: Bahauddin's Ad'leh Mahboub; Abdul Baha's Makatib pg 247)

Imagine if you will, a single-minded devotee, blind, deaf and ignorant to all but the body and soul of "Bahauddin". Can such a person compare and investigate various truths and find **The Truth**?

The Bahai Faith incentivizes such sealing of reason, by calling it the believer's colossal delight:

"No delight has been created in the whole universe more impressive than for one to hear the sayings (of Bahauddin), comprehending their significance and refraining from (raising questions such as) "for what" and "to what" (purpose)." ("Bahauddin", Kitab-e-Badie, pg 145)

These negations and contradictions of the Bahai principle are never told to the prospective converts. These unreasonable ideas are never spoken of by the Bahai preachers. **How the Bahais cheat innocent youths and never actually allow an independent investigation of truth is quite evident from the following statement** of an ex-Bahai, Mr. Eric Stetson (Baha'i from 1998 to 2002). While writing about his conversion from Christianity to Bahaism he says:

"I did read several books of Baha'i scriptures that they provided me with, and I did ask plenty of questions and gave it a lot of thought before officially declaring my faith; but I did not know what to look for in the copious Baha'i sacred writings, much of which I had never yet been exposed to, that would have dissuaded me from becoming a Baha'i, nor would I really have wanted to know at that point anyway. (In retrospect, I wish I had been more cautious and probed with a more skeptical mind, so that I would have learned everything before choosing to sign a membership card.) The Baha'is certainly obliged my subconscious desire to avoid such pitfalls on the path to conversion, never informing me about the serious doctrinal and administrative controversies in their faith that demand careful consideration. I signed my Baha'i declaration card on the Baha'i New Year (Naw-Ruz), March 21, 1998, at a wonderful party where I performed some Baha'i verses of prayer I had memorized in Arabic, singing baritone as part of the U.Va. Baha'i choir. Everyone was happy: they were happy to have made a new convert, and I was happily ignorant of the bombshell discoveries that a few years later would tear my faith apart." (Ref: <http://www.bahai-faith.com/>) (I AM NOT USING THIS STATEMENT IN FAVOUR OF MY SUBJECT BUT IN SUPPORT OF THE ABOVE UNDERLINED SENTENCE)

By saying "Investigate the truth" the Bahai's really want to say "Question your own religious beliefs as we want you to question them but NEVER question the Bahai faith as it is forbidden to question it"



The Bahais never talk about their disruptive history nor of their authoritarian administrative structure which they zealously propagate as their gift to mankind. The truth about these would repulse any prospective convert.

I call upon the Bahai's to independently investigate the truth in Baha'ism. Think honestly! Would you accept a faith which makes tall claims but falls short in action.!!

Would you rather not follow the Quranic teaching?

"Who hear advice, and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding. (Ref: Surah Zumar: 19)

Would you rather not shrug off prejudice and independently investigate the truth as was declared by the Holy Quran much before Baha'is came up with their unacknowledged plagiarised teachings:

"O Ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent on what ye did" (Ref: Surah Hujarat : 6)

If a Baha'i seeking help from the Almighty God (whom we all profess to believe) would honestly investigate the truth they will come to know about the foundation of their faith.



'Annulment' of Islam

An important event in the history of the Mirza Ali Muhammad – “Bab” is that of **Badasht**. For reasons which will become clear as we read ahead, the Bahais have attempted to downplay the incident. Books like **The Traveller's Narrative**, generally considered authentic by the Bahais have no more than a passing mention of the incident.

Prof. E G Browne states that

"the author of the New History (Taarikhe' Jadid) has evidently considered it desirable to suppress the Badasht episode altogether." (Ref: Appendix II, Taarikhe' Jadid, page 356, translated by E G Browne).

However the incident is graphically described in books like **Nuqtatul Kaf** and **Nasikhut Tawarikh**. As always, even though it is the most recent book, Shoghi's version of the episode in the book of **Dawn Breakers** contains material which is not found in any of the earlier books of history!

The background of the **Badasht Conference** was that the Mirza Ali Muhammad was, in prison, while followers of the movement, generally speaking, were in great distress. Religious decrees had been issued by the ulema against the Babis, and the Babi rally was designed to think out ways and means for meeting the situation. The outcome of the conference was a resolution that an organized and armed attempt should be made to rescue the leader of the movement. On the other hand, in order to avenge themselves on the ulema, the tendency was born and accelerated that they should cut themselves away from Islam altogether. This step, therefore, was; for the greater part, a retaliatory measure against the ulema:

Bahauallah himself writes in Iqtidar: "If the Muslims had not failed to yield belief to the claims of the movement, the Islamic Sharia would not have been abrogated." (Bahauallah - Iqtidar, pages 47-48)

When they gathered in the assigned place, it was decided that they should try and rescue and release the Mirza Ali Muhammad. It was decided that they would send their agents everywhere to urge whoever would listen to them, to visit the

Mirza Ali Muhammad at the **fortress of Mahku**, and to take along with them as many of their friends and relations. They agreed to meet at Mahku, and when a sufficiently large crowd would gather, they would appeal to **Shah Mohammed** to release the Mirza Ali Muhammad, and if he did not accede to their request they would deliver him by force.

Here **Qurratul Ayn** addressed them to excite their enthusiasm, and proclaim the true colors of their faith.

Tahera announces the annulment of Islam

She said, "Hark, all you beloved and zealous men! You should know that the provisions of the Mohammedan law (Shariah), have now been repealed by the re-appearance of the Bab, although the new Babi law has not yet reached us. Your preoccupation with namaz, fasting, and zakah, and whatever Mohammed brought is all nonsense and falsehoods. Only the ignorant and the unaware adhere to that law. Or Master, the Bab will conquer the lands and enslave the people, and the inhabitants of the seven lands will bow to him. He will unify all the religions of the world until there is only one religion, the true religion, his new religion, and his modern law. Therefore I say to you and it is the truth what I say, No orders as of today, and no commandments, no prohibitions and no castigation. Emerge from the solitude to the multitude and tear off the barrier which separates you from your women. Let them share in actions and in deeds. Join them after long separation, and bring them out from isolation to jubilation. They are the flowers of this life, and a flower must be cut and smelt, for it was created to be clasped and smelt. Those who smell it should not be limited to how and how many. Flowers are cut and gathered and to the dear ones are given as presents and cherished gifts. Hoarding the riches and denying others the enjoyment and use of such riches is the origin of all sin, and wellspring of all misery. Make the poor among you equal to the rich. Do not keep your wives away from your dear ones as there is now no prohibition, commandment or restraint. Take your lot in this life, for there is nothing after death."

The amorous behavior of Qurratul Ayn and her views were on public view at Badasht.

On the day of Badasht, she was dressed in all her finery, wearing white silk robes, wearing make-up, and jewellery, and addressing the people in a very



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enticing voice. There she was standing behind a curtain, with her face uncovered. She had given scissors to one of her maids to cut the cord of the curtain in the midst of her speech. The maid did as directed, and the curtain fell. The people saw her dressed to the hilt with her face exposed, and in her crowning glory. She pretended to be angry at her maid and then addressed the people such, "Don't worry! Am I not your sister? Do you not believe that the laws of Islam have been abrogated? I am your sister and it is halal to look at me". ([Hearings from the Bahais, Francis Maconisikola](#))

"When the people used to kiss her hand, and her feet, she used to cry out in ecstasy, "Fire of Hell will not touch the person who touches me". ([Haqqul Mobeen', page 231](#))

Mirza Jani writes that Quddus (one of the Letters of the Living) announced, The substance of the commandments of the religion of the Qaim is the commandment of Unity - all property is the property of His Holiness (The Bab) and all the women are the handmaidens of His Holiness. He may give to anyone that what he chooses and he may take from anyone that which he desires in accordance with the verse, '**O God, Lord of the Kingdom, Thou gives the Kingdom to whom you wish and take the Kingdom from who you wish.**' And there is a tradition that His Holiness can interchange husbands and wives, like the master who gives away his own slave, and surely the right of ownership of His Holiness among men is equal to the right of the ownership of the master in his handmaiden and slave, and the essence of His Holiness is Unity and Knowledge and Love...

In short after he had sprinkled some of the drop of the ocean of Unity for his companions, a party in the desert of Badasht lost their senses and one party were in their senses, and one party were admonished and a party was mad a party fled away, and on account of their cries and their noise and their joy, the people were anxious as to who these people were. ([Nuqtatul Kaf, page 153-154](#))

On the day of Badasht, Tahera addressed the people with an uncovered face thus, "**That sound of the trumpet on the day of Judgment, and Resurrection is my call to you now!... Arise, the era of the Quran is over, and a new era has begun...this is the Hour of Resurrection... The blast of the trumpet of Resurrection, it is !!**" ([Taherah, The Pure', page 46 by Martha Root, an American Bahai](#))

Qurratul Ayn also addressed the Babis thus, "**O companions, the time in which we are living is counted as the time for the cessation of laws, and all the commandments of Islam are made null and void and this fasting and prayer and praising (of God) and invoking blessings on Mohammed is useless work. When Mirza Ali Mohammed Bab takes possession of the seven continents and makes the various religions one religion, he will bring a new law.**" ([Nasikhut Tawarikh](#))

She then declared, "**I am the Word which the Qa'im is to utter, the Word which shall put to flight the chiefs and nobles of the earth!**" ([Taarikhe' Jadid, The New History, page 357](#))

Given that there were no laws and limits, Qurratul Ayn and Quddus (who earlier had differences, but were later reconciled) exhibited shameful behavior. The authors of [Nasikhut Tawarikh](#) and [Nuqtatul Kaf](#) - both source books for Babi history) have politely described their shameless exhibition as the "**union of the sun and the moon**" ([Nasikhut Tawarikh. See also Nuqtatul Kaf, page 153](#))

Tahera went a step further and claimed divinity for herself. As quoted by [Abbas Effendi in his 'Makatib', page 54](#), "**When Tahera said, "Surely I am Allah", and the whole atmosphere resounded with her call**".

When the conference ended, the conferees dispersed secretly. **Bushrui** went to **Khurasan**, **Qurratul Ayn** and **Barfurushi** went to **Mazandaran**, and **Hussain Ali** to **Tehran**. They agreed to meet at **Mahku** after mobilizing as many as their followers as possible to rescue the "**Bab**".

Point to be highlighted

Bahá'u'lláh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islám, which had not yet been superseded. He made plurality of wives conditional upon justice; `Abdu'l-Bahá interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage.



...Bahá'u'lláh married the first and second wives while He was still in Tihrán, and the third wife while He was in Baghdád. At that time, the Laws of the "Aqdas" had not been revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land. (Letter from Universal House of Justice: 1998, April 06, Memorandum re Wives of Bahá'u'lláh)

Note:

Readers should also pay attention to the following points from the event of Badasht:

Islam which had lasted for more than 1,200 years was annulled by a group of individuals who collected in Badasht. As per these Babis, Islam is over; Quran, Namaz and fasting are useless; the Day of Judgment has come and gone. One needs to be aware of such heretic beliefs which the Bahais hide from ordinary Muslims. These Babis incidentally had no standing in their religion till this time, yet they made the bold announcement of annulling Islam and who gave the rights to the gathered ones to make such a decision?

There is confusion on the role of Bahauallah in the event of Badasht. Older books of history ([Taarikhe' Jadid](#), [Traveller's Narrative](#), and [Nuqtatul Kaf](#)) have ignored his role completely, whereas those histories written later by the [Bahais \(Dawn Breakers\)](#) have raised his position to that of the hero of Badasht. Why this discrepancy? Bahauallah's alleged leading role in Badasht conference are devoid of historical foundation. It appears that they are intended to bolster up his pretensions and to connect him with The Bab.



Combat Kit

(Baha'i Faith)

The 'Annulment' of Islam by "Bab",
"Baha" and the companions – according
to Shoghi Effendi's 'God Passes By'

The 'Annulment' of Islam by "Bab" "Baha" and the companions – according to Shoghi Effendi's 'God Passes By'

Islam, the last religion from Allah was perfected by Allah (Al Quran : Surah Al Maeda 5 : Ayah 3). However the Bahai leaders thought that Islam was not in keeping with the times and contrary to the rulings of Allah went ahead and annulled it.

The annulment of Islam by Bab

"Bab" initially claimed to be the deputy of Imam Mahdi. Later he claimed to be Imam Mahdi himself. Not only that he claimed to be a divine prophet with a shariat (law). Hence his only option was to annul Islam and to impose his views upon the people. Here are some excerpts.

Who (Bab) assumed the exclusive right of annulling the whole Qur'anic Dispensation. (FIRST PERIOD: THE MINISTRY OF THE BAB (1844-1853) CHAPTER I -- The Birth of the Babi Revelation, Second Paragraph / page 7)

Bab gave the injunction in Khasail-e-Sabih to alter the sacrosanct formula of the adhan (page 12)

Here again is the proof that "Bab" was a Muslim. Initially he introduced himself as the "Bab" of Baqiatullah (the gate of Imam Mahdi) in the adhan. But he did not annul the adhan nor the prayers until he brought his own so called shariat.

Bab cited certain passages of Quran when there was infraction of the rules of grammar i.e., when Quran was grammatically incorrect (page 18)

This is ridiculous. Among the miracles of Quran is its complete harmony with rules of Arabic grammar and prose. Arabic literateurs till date are indeed amazed at how an Umami prophet could bring such a brilliant piece of work. It is indeed laughable how an ignorant Persian like the "Bab" could point out mistakes in the Quran. "Bab" could not even conjugate a simple word like

'kala' (Refer the trial of Bab as reported in Traveller's Narrative), let alone point out mistakes in the Quran.

The book - Bayan at once abrogated the laws and ceremonials enjoined by the Quran regarding prayer, fasting, marriage, divorce and inheritance. (page 20)

But

Bahá'u'lláh had no concubine, He had three legal wives. As He married them before the "Aqdas" (His book of laws) was revealed, He was only acting according to the laws of Islám, which had not yet been superseded. He made plurality of wives conditional upon justice; `Abdu'l-Bahá interpreted this to mean that a man may not have more than one wife at a time, as it is impossible to be just to two or more women in marriage.

...Bahá'u'lláh married the first and second wives while He was still in Tihrán, and the third wife while He was in Baghdád. At that time, the Laws of the "Aqdas" had not been revealed, and secondly, He was following the Laws of the previous Dispensation and the customs of the people of His own land. (Letter from Universal House of Justice: 1998, April 06, Memorandum re Wives of Bahá'u'lláh)

Bayan interpreted in a masterly fashion (different than others), the meaning of certain terms frequently occurring in the sacred books of previous dispensations such as paradise, hell, resurrection, the return, the balance, the hour, the last judgement and the like (page 20)

The laws (of Bab) were designed to abolish at a stroke the privileges and ceremonials, the ordinances, and institutions of a superannuated dispensation (page 41)

The conference at Badasht proclaimed the annulment of the old order. (page 16)

One day (at Badasht) in His (Baha's) presence, when illness had confined Him to bed, Tahirah regarded as the fair and spotless emblem of chastity and the incarnation of the daughter of the Holy Prophet, Holy Fatima (sa) appeared suddenly, adorned, yet unveiled, before the assembled companions, seated



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herself on the right hand of the affrightened and infuriated Quddus, and tearing through her fiery words the veils guarding the sanctity of the ordinances of Islam sounded the clarion-call and proclaimed the inauguration of the new dispensation (page 25)

by Mirza Ali Muhammad – "Bab" Or that he abrogates the already abrogated religion(s).

On that day, the 'bugle' mentioned in the Quran was sounded, the 'stunning trumpet-blast' was loudly raised and the catastrophe came to pass... The trumpeteer was a lone woman (Tahirah), the noblest of her sex in that dispensation, whom even some of her co-religionists pronounced a heretic. The call she sounded was the death knell of the 1200 year old law of Islam (page 25-26)

His followers, under the actual leadership of Baha, their fellow disciples were themselves in the hamlet of Badasht, abrogating the Quranic law, repudiating both the divine ordained and the man-made precepts of the Faith of Mohammed and shaking off the antiquated system (page 26)

The annulment of all previous religions by "Baha" (including that of "Bab")

Baha says : "If all who are in the heavens and the earth be invested on this day with the prowess and attributes destined for the Letters of the Bayan, whose station is ten thousand times more glorious than the Letters of the Quranic Dispensation and if they one and all should, swift as the twinkling of an eye, hesitate to recognise My revelation, they shall be accounted in the sight of God of those that have gone astray and regarded as 'Letters of Negation'. (page 63)

The revelation identified with Baha, abrogates unconditionally all the dispensations before it (page 64)

A revelation (of Baha's) hailed... as the consummation of all dispensations within the Adamic cycle..., signaling the end of the Prophetic Era and the beginning of the Era of Fulfillment (page 64)

This was the so-called annulment of the religion of Islam at the hands of the Bahais. Although it is another discussion that if Islam was arrogated by Mirza Hussine Ali - "Baha" than what was abrogated by Qurat-ul-ain at Badasht or



Claims of Mirza Ali Muhammad "Bab"

The first claim of the founder of the Babi movement was that he was the "**Bab**", which literally means the '**Gate**'. The Bahais assert that by claiming to be the "Bab", he meant that he was the forerunner of "Bahauallah" in the sense in which **John the Baptist**, the **second Elijah**, was the forerunner of **Jesus Christ**, the promised Messiah of the Jews. But this is an error. The title of "**Bab**" was taken by **Ali Muhammed** from the **Shaikhi sect** to which he originally belonged, and which believed in four successive Babs or gates through whom alone the Imam Mahdi communicated with his adherents in the time of his *Ghaibubat-i-Sughra*, or 'minor occultation.' It was in this sense, viz., as an intermediary between the expected Imam Mahdi and his true followers, that Ali Muhammed assumed the title of "Bab", and it was in this capacity that the leading members of the Shaikhi sect at first accepted him. At that time he believed only in the advent of the Imam Mahdi. But a little later he left the title of "Bab" and himself claimed to be the *Mahdi*. Of this we are assured by the Babis, though the new title assumed by him was **nuqta**, which means the '**point**', or the focus to which all previous dispensations converged. By assuming this title, he in fact asserted that all the prophecies relating to the advent of a Messenger in the latter days had been fulfilled by his appearance, and hence it was that from the "Bab" or intermediary he becomes the **nuqta**, or the focus round which all prophecies centred. The title of "Bab" is, however, still the title by which he is commonly known, and even the Bahais prefer to give him the minor title because unless he is thrown into the background, the higher pretensions of his successor "Bahauallah" are entirely shaken.

The chief writing of "Bab", the **Bayan** contains prophecies of the coming of one after him whom he styled **man Yuzhir-hulla**, or **one whom God shall manifest**. The alleged prophecies seem to have been made subsequently to all the claims for himself, and the evident failure of his mission may have been his chief reason for making them. Perhaps it was to keep alive and strengthen the hopes of his followers in the ultimate success of his mission that he gave them hopes of the advent after him of somebody else who should come in great splendour and power to make Babiism triumphant. Being himself in a state of despondency, he gave these hopes to his followers.

During the time, therefore, when the "Bab" preached, **Hussain Ali**, with prophecies of whose advent, we are told, the whole of the Bayan is filled, was there before him and ardently listening to his words. ***It is strange that the "Bab" himself was unable to recognise one whose advent it was his work to declare day and night.*** He yearned '**more after him than the yearning of any lover after his beloved**', as he is related to have said, but the '**beloved one**' was sitting at his feet being a believer in his doctrine, and yet he could not see him. He is also related to have said, and this saying of his is often proudly quoted in the writings of "Bahauallah" and his followers, that '**if one should hear a single verse from him and recite it, it is better than that he should recite the Bayan a thousand times**'. But the question is, why did he not simply point out the man of whom he was speaking all those things, so that the Babis instead of listening to all his '**mysteries and riddles**', as he himself calls them, should have turned to Hussain Ali and satisfied themselves with one sentence from him?

The strangest thing of all however, is that the **Bayan** which is said to be full of prophecies of the advent of "Bahauallah" is not produced in support of the assertions which are made. A few passages only are again and again quoted, and one writer takes them from another without ever seeing the original or satisfying himself of the truth of what others have written. If the Bayan is intentionally withheld from publication, then there must be something in it which is considered to be injurious to the claims of "Bahauallah", and if even the Babis cannot have access to it, or it is altogether lost to the world, then the assertion that it contains prophecies of the advent of "Bahauallah" cannot be accepted. Unless the original is produced, it is unreasonable to require the public to believe that it contains prophecies of '**one whom God shall manifest**'. It is also very strange that a book given to mankind for its guidance, and containing the word of God, should be entirely lost within the span of 13 years before its completion and even before it fulfilled the object for which it is thought to have been revealed.

We find that though he always speaks of the "Bab" in reverential terms, he does not consider him to have been of any use to mankind. His laws are abrogated and his mission declared to have lost all life within thirteen years after his death.

For further claims refer **Recantation of Claims by Mirza Ali Muhammad Sharazi - "Bab"**



Claims of Mirza Hussein Ali Nuri "Bahauallah"

1 The Father

In the proclamation of Baha'ullah pg 27 (& also 84, 85, 93), he clearly writes about himself –

"He, verily, is come with His Kingdom, and all the atoms cry aloud: 'Lo! The Lord is come in His great majesty!' He Who is the Father is come".

To Israel He was neither more nor less than the incarnation of the "Everlasting Father," the "Lord of Hosts" come down "with ten thousands of saints"; (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHU'ULLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

2 'Man Yazharahullaho'

The Mirza Ali Muhammad - "Bab" also predicted Yahya's appearance in the Bayan (the Babi holy book) in chapter 17 stating the phrase 'Man Yazharahullaho' (the one whom god will manifest). But strangely Baha'ullah claimed the title for himself. (See Yazharahullaho for more details)

3 Christ incarnate

He claimed that he was the Christ incarnate which the Christian & the Islamic scriptures are supposed to have prophesied.

4 Imam Mahdi

He claimed that he was Imam Mahdi as stated by Prophet Muhammed (Pecce be upon him)

Note that the "Bab" also made the very same claims.

4 Imam Husayn

Shi'ah Islam the return of the Imam Husayn (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHU'ULLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation: Page 94)

Nabil's Account

From the Dawn-Breakers, Nabil's Narrative: (P. 521) "... the bodies of the BÂB and his companion arrived [at Teheran]. Baha had in the meantime departed for Karbala, in pursuance of the instruction of the Amir-Nizam [the premier, Mirza Taqi Khan]." The instructions are not disclosed by Nabil (P. 587) "Towards the end of Spring, in the early days of Sha'ban 1267 A.H (June 1851). Baha left capital [i.e. Teheran] for Karbala.'

(P.593) "the month of Shawal, in the year 1267 (July-August 1851), witnessed the arrival of Baha at Karbala. On his way to that holy city, he tarried a few days in BaghdadIt was during that visit to Karbala that Baha encountered, as he was walking through the streets, Shaykh Hasan-i-Zanuzy, to whom he confided the secret he was determined to reveal at a later time in Badasht. He found him eagerly searching after the promised Husayn, to whom the BÂB had so lovingly referred and whom he had promised he would meet in Karbala. We have already, in a preceding chapter [infra], narrated the circumstances to his meeting with Baha. From that day, Shaykh Hasan became magnetised to the charm of his newly found master, and (P. 594) would for the restraint he was urged to exercise, have proclaimed to the people of Karbala the return of the promised Husayn whose appearance they were awaiting."

(PP. 31-32) Nabil quotes Shaykh Hasan-i-Zanuzy as saying to him: "the BÂB addressed me one day saying 'But for my incarceration in the Jabal-i-Shadid, the fortress of Chihriq, it would have been incumbent upon me to lend my personal assistance to my beloved Quddus. Participation in the struggle [i.e. Shaykh Tabarsi engagement] is not enjoined upon you. You should proceed to Karbala and should abide in that holy city as you are destined to behold, with your own eyes, the beauteous countenance of the promised Husayn. As you gaze upon that radiant face, do also remember me. Convey to him the expression of my loving devotion.'"



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(Baha'i Faith)

Claims of Mirza Hussein Ali Nuri "Bahau'llah"

(P. 595) "The twenty-seventh day of the month of Jamad Awal, 1268 A.H. (March 1852) found Baha still in Iraq, engaged in spreading the teachings, and making firm foundations of the 'New Revelation'".

(P. 598) "Baha returned to Teheran in the month of Rajab, A.H. 1268 (April 21-May 21, 1852)."

Shoghi Effendi's Account

From Shoghi Effendi's god passes by: (P. 4) "The BÂB was the Primal Point from which have been generated all created things."

(P. 28) "To Shaykh Hasan-i-Zanuzi he [i.e. the Primal Point] declared in Maku that would behold in Karbala the countenance of the promised Husayn."

In 1851: Baha goes about in Iraq, runs into one Zanuzi in Karbala in whom he confides that he is to declare himself at a later time in Baghdad as the Imam Husayn returned again and warns him to keep his mouth shut for the time being. This was long before Baha is stated to have "received the first intimations of his divine mission, while confined in the Siyah-Chal of Teheran in 1852."

Baha's claim that "to Israel he was neither more nor less than the incarnation of the 'Elevating Father', the 'hand of Hosts', to Christians Christ returned, to Sunni Islam the descent of the 'Spirit of god' (Jesus Christ), to the Zoroastrians, the promised Shah Bahram, to the Hindus the reincarnation of Krishna, to the Buddhists the fifth Buddha," god passes by, p.94, are later additions to his basic claim to be the return of the Imam Husayn.

The Bayan's Verdict

Nabil, who himself pretended to be the Imam Husayn returned again prior to Baha quotes the Zanuzi story in his Narrative. Shoghi Effendi seizes on the Zanuzi's story and produces it as a proof of Baha's 'divine mission' ".

On the authority of the [Persian Bayan, Wáhid \(Unity\) I, BÂB \(Chapter\) 2; I, 6; II, 8](#), by the Primal Point, whom Shoghi Effendi regards as one of the 'co-founders' of Bahaism, "the Imam Husayn, in his return," was one of the 18 disciples called "Letters of the Living" who first believed in the Primal Point, "The Primal Point from which have been generated all created things".

A letter of the living is one thing and He-Whom-God-Will-Make-Manifest, the promised One of the Bayan, the Primal Point of his own dispensation is an altogether different things.

5 Reincarnation of Buddha

He claimed that he was the reincarnation of Buddha talked of in the Buddhist scriptures.

He alone is meant by the prophecy attributed to Gautama Buddha Himself, that "a Buddha named Maitreya, the Buddha of universal fellowship" should, in the fullness of time, arise and reveal "His boundless glory." (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

to the Buddhists the fifth Buddha (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

6 Next avatar of Krishna

He claimed that he was the next avatar of Krishna.

to the Hindus the reincarnation of Krishna (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

To Him the Bhagavad-Gita of the Hindus had referred as the "Most Great Spirit," the "Tenth Avatar," the "Immaculate Manifestation of Krishna." (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

7 Nuqta or the converging point of all the previous Prophets



He claimed that he was the nuqta or the converging point of all the previous Prophets.

Buddha

For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God, when materialistic ideas overshadow spirituality, when nations become submerged in the world of matter and forget God - at such a time as this shall the divine Sun shine forth and the radiant morn appear. (*`Abdu'l-Baha: The Promulgation of Universal Peace*, pp. 220-221)

'He alone is meant by the prophecy attributed to Gautama Buddha Himself, that "a Buddha named Maitreya, the Buddha of universal fellowship" should, in the fullness of time, arise and reveal "His boundless glory."' ("God Passes By" (Wilmette: Baha'i Publishing Trust, 1987), pp. 94-95)

Indeed, there is no Buddhist text known to this writer in any canonical collection (whether Chinese, Tibetan, Pali, or fragmentary Sanskrit) that describes Maitreya's appearance on earth as imminent. Rather, the canonical texts are unanimous in asserting that Maitreya will remain in the Tusita Heaven for many millions (if not billions) of years, until the time is right for his appearance on earth, generally in an already actualized golden age [p. 31]." -- Jan Nattier "The Meanings of the Maitreya Myth: A Typological Analysis" in *MAITREYA, THE FUTURE BUDDHA*, ed. by Alan Sponberg and Helen Hardacre. (Published by Cambridge University Press, 1988)



Claims of the 'followers' and 'companions'

Mulla Hussain Bushrui

The first person to accept the “Bab” (Gate) called himself 'Bab-ul-Bab' (Gate of the Gate).

Note: 'Raj'at' means “to return”

Haji Mohammed Ali

He claimed to be the Raj'at of Holy Prophet (PBUH).

Qurratul Ayn, Tahera Qazvini

She claimed to be the Raj'at of Janabe Fatematuz Zahra (PBUH).

(Nuqtatul Qaaf by Mirza Jani, Page 14)

Bushrui

He claimed to be the Raj'at of Hussain (PBUH), the grandson of the Holy Prophet (PBUH).

(Nuqtatul Qaaf by Mirza Jani, Page 253)

Same has been claimed by Mirza Hussein Ali Nuri – “Bahauallah”

Shi'ah Islam the return of the Imam Husayn (Shoghi Effendi - God Passes By, SECOND PERIOD: THE MINISTRY OF BAHÁ'U'LLAH (1853-1892) CHAPTER VI -- The Birth of The Baha'i Revelation)

Baseer

Seven years after the claim of Bab, He claimed to be the Raj'at of Hasan (PBUH), the grandson of the Holy Prophet (PBUH).



Mirza Ali Muhammad "Bab" (Gate / Door) as the "Bab" of the "Hidden Imam" (the "Twelfth Imam")

This was the first claim of the Mirza Ali Muhammad - "Bab" and the one made to establish that he enjoyed a special relationship with Imam Mahdi (as). This claim is reflected in the earlier writings of the "Bab" wherein he outlines his beliefs in the Imamate of the 12 Imams.

At the outset, it is important to let my readers know that the concept of the need for an intermediary to the twelfth Imam in the greater occultation (ghaybate' kubra) was propagated by the leaders of the Shaykhi sect. The "Bab" made this claim to draw the Shaykhis toward himself and to establish himself as the head of the Shaykhi sect after the demise of Sayyed Kazim Rashty. His earlier followers too believed in him simply as the gate of the hidden Imam and not as the Imam himself. This is proved by the following statement in Dawn Breakers,

The next person whom Quddus met in Shiraz was Ismu'llahu'l-Asdaq, Mulla Sadiq-i-Khurasani, to whom he entrusted the copy of the Khasa'il-i-Sab'ih, and stressed the necessity of putting into effect immediately all its provisions. Among its precepts was the emphatic injunction of the Bab to every loyal believer to add the following words to the traditional formula of the adhan I bear witness that He whose name is Ali-Qabl-i-Muhammad (The Bab) is the servant of the Baqiyyatu'-llah. (Ref: Dawn Breakers, page 144)

The premise for this claim of the "Bab" is that he believed in the twelve Shiite Imams - starting from Ali ibne Abi Talib (as) and ending with Mohammed ibn al-Hasan (the twelfth Imam).

If we accept his claim of being the "Bab" of the hidden twelfth Imam, then firstly - we must accept automatically that "Bab" accepted the 11 Imams who preceded him. Shiite traditions from the Imams (as) indicate that Imam Mahdi would have two periods of occultation (ghaybat) - the first of which would be longer than the second. During the lesser occultation (ghaybat-e-sughra ended 329 AH), the Imam had four deputies

- Usman bin Saeed Amri
- Mohammed bin Usman
- Hussain bin Rauh Nawbakhti
- Ali bin Mohammed Samari

The "Bab" acknowledges this point in his book Tafseere' Surah Kauthar.

There is no doubt about the existence of the Hidden Imam. The reason is that if he did not exist no one else would have existed. As such, this matter is as clear as the sun in the sky. The problem is that the necessary corollary of doubt in his existence is doubt in God's power. Anyone who doubts the existence of God is a disbeliever. . . . As for the Muslims and the believers among the followers of the Twelve Imams, the Imamiyya, the period of his birth is proven (may my spirit and the spirit of all those in the realm of the spiritual beings -- malakut -- be a sacrifice for his Excellency!). Moreover, his short occultation and the miracles that took place in those days, as well as the signs that were given to his deputies, are also proven beyond any doubt. . . . He (the twelfth Imam) is a righteous offspring. His patronymic is Abu al-Qasim (the same nick name as the Holy Prophet Muhammad). He is the one invested with God's command (*al-qa'im bi-amr Allah*), the proof of God's existence for God's creatures, the remaining one (*baqiyyat Allah*) among the servants of God, the Mahdi who will guide people to the mysterious matters.

The Master of the Age (*wali 'asr*) will have two (forms of) occultation. During the lesser occultation, he had trustworthy and intimate deputies and agents. The period of the lesser occultation lasted for seventy four years and some days. The deputies of the respected master (may our spirits be a sacrifice for him!) include: 'Uthman b. Sa'id 'Amri and his son, Muhammad b. 'Uthman, Husayn b. Ruh, and 'Ali b. Muhammad Samarri.

In the above book, "Bab" has acknowledged the following:

1. There was a hidden Imam in the year 1,260 AH. "Bab" had no doubt whatsoever in his mind. This is reflected in his statement that the matter about the hidden Imam is as clear as the sun in the sky.



2. Harboring a doubt about the hidden Imam, in "Bab"'s view, is akin to having a doubt in God's power which is equivalent, once again in "Bab"'s view to disbelief.
3. "Bab" had no doubts about the birth of the hidden Imam. He even acknowledged the name - Mohammed, the patronymic - Abul Qasim and addressed the Imam with his titles - Mahdi, Al Qaem bi amr allah, baqiyyat allah and wali 'asr.
4. The "Bab" testifies to the Imam sending letters to his deputies in his lesser occultation.
5. The "Bab" recounts the deputies of the twelfth Imam in the correct order of their appointment.

It is when we read Bab's Tafseere' Surah Kauthar, we recognize that it is this twelfth Imam - Mohammed ibn al Hasan and not Bahaullah who Bab has referred to in the following statements, "O Remnant of God (Baqiatullah), I am wholly sacrificed to thee; I am content with the curses in thy way. , and have yearned for naught but martyrdom in the path of Thy love" (Ref: Qayyumul Asma, The Bab. Quoted from Traveller's Narrative, Page 3)

"I bear witness that He whose name is Ali-Qabl-i-Muhammad (The Bab) is the servant of the Baqiyyatu'-llah." (Ref: Dawn Breakers, page 144)

Having read the above, is there any further proof required for an objective reader that the "Bab" was neither the twelfth Imam nor the gate to the Imam.

Those who require further proof on the subject can refer to the book **Dawn Breakers translated by Shoghi Effendi**,

"Shaykh Abu-Turab questioned the Bab regarding the nature and character of His Revelation. The Bab denied the claim of being either the representative of the promised Qa'im or the intermediary between Him and the faithful." (Ref: Dawn Breakers, page 151)

The Bab, as He faced the congregation, declared: "The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognise the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him." He then ascended to the top of the staircase, embraced the Imam-Jum'ih, and, descending to the floor of the Masjid, joined the congregation for the observance of the Friday prayer (Ref: Dawn Breakers, page 154)

Readers must note that there is no tradition which indicates that there would be more than four deputies. Infact the concluding communication from the twelfth Imam to the fourth deputy Ali bin Mohammed Samari clearly indicates that there would be no deputies to follow him.

Despite the claim, there is nothing which establishes that "Bab" ever enjoyed a special relation with the hidden Imam. All the four deputies, from time to time, produced documents signed and sealed by the hidden Imam to conclusively establish their relationship with the hidden Imam. People wrote letters to the Imam, sometimes with their fingers for the sake of secrecy, and received replies to their questions from the Imam through the deputies. "Bab" produced no documents whatsoever.

To conclude, the claim of the "Bab" to be the gate / door to the hidden Imam was merely political in nature. The Shaykhis were without any leader. More than four months had passed since the death of Sayyed Kazim Rashty and the position of the leader of the Shaykhis was available to the one who would stake claim to it. The "Bab" and other prominent Shaykhis did so. The "Bab" simply managed to garner more support than the others and in doing so opened the gate for himself to be the door to the Hidden Imam.



Mirza Ali Muhammad "Bab" (Gate / Door) as the "Twelfth Imam"

The Bahais claim that "Bab" was the return of the Twelfth Imam. By his advent, Islam was completed; the Day of Judgement dawned thus paving the way for a new prophet or dispensation.

This claim is probably the most important one from the Bahai point of view for if it is proved that "Bab" was not the twelfth Imam, although Islam was complete approximately 1400 years ago with the Declaration by AlMighty Allah in the Quran (refer Al- Quran – Surah Al Maeda 5 : Ayah 3) (but Imam Mehdi is yet to appear; the Day of Judgement is yet to dawn). I fail to understand that in the event of such a conclusion, where does it leave "Bab" and subsequently the Bahais?

The importance of this belief can also be gauged by the fact that during our conversations with Bahais, they do not offer consistent responses to the question about the position of the Bab as the twelfth Imam. Consider the responses which we have received from the Bahais on this subject

1. Bahais at the outset, deny that Imam Hasan Askari (as) had any son
2. Next, they raise objections about his mother to disprove his birth
3. When the above points are disproved, i.e., the twelfth Imam was born, the Bahais will claim that "Bab" is the return of the twelfth Imam. On pressing them further, they say that "Bab" is the "return of the attributes" of the twelfth Imam.
4. Bahais also say that "Bab" is the "spiritual return" of the twelfth Imam.
5. Finally, they say that "Bab" fulfilled the prophecies of the twelfth Imam.

The varied responses indicates that the Bahais are a confused lot. Yet, to prove the accension of "Bahauallah", they need to prove that the "Bab" was the twelfth Imam. It will be my attempt to establish through his article that the "Bab" was not the twelfth Imam which he pompously announced at his examination at Tabriz.

Before delving into the topic, I leave my readers with the following tradition from the 6th Shiite Imam - Jafare' Sadiq (as) which the "Bab" testifies to in his book **Tafseere' Surah Kauthar**.

The "Bab" writes, **"Imam Sadiq has related in a lengthy tradition, saying: "The occultation of our Qa'im will be denied by the umma. Some will say, without any knowledge: The Imam was never born; others will say: he was born, but he died. Still others will become disbelievers and will say: The eleventh Imam had no offspring at all. Some will spread factionalism in the community by what they say, and will go beyond the twelve Imams and will count thirteen or more Imams. There will be those who will cause God's anger to engulf them by saying: The spirit of the Qa'im is speaking through another person."**

"Bab" asserts that he is not the twelfth Imam

At multiple times in his lifetime, "Bab" asserted that he was not the promised Imam. Consider the following quotations from the "Bab":

God, verily, hath decreed that this Book be divulged in interpretation (tafsir) of the "Best of Narratives" on the part of Muhammad, the son of Hasan, the son of Ali, son of Muhammad, the son of Ali, the son of Musa, the son of Ja'far, the son of Muhammad, the son of Ali, the son of Husayn, the son of Ali ibn Abi Talib unto His servant (The Bab) to the end that it might be an eloquent Proof of God from the Remembrance (al-dhikr) unto all the worlds. (Ref: Qayyumul Asma, Surah Mulk, verse 10)

In the [book Dalaael Sabah, page 47](#), he asserts that the Qaem is M-H-M-D (the Arabic alphabets for Mohammed, the name of the hidden Imam). He infact quotes the tradition encribed in the Tablet of Fatemah in this treatise.

In the book [Sahifae' Adaliyah](#), not once, but twice on [pages 18 and 27](#), the "Bab" refers to the twelfth Imam as Hujjat Al Qaem Mohammed Ibnul Hasan Sahebaz Zaman.

In Tafseere' Surah Kauthar, the "Bab" says, **"He (the twelfth Imam) is a righteous offspring. His patronymic is Abu al-Qasim (the same nick name as the Holy Prophet Muhammad). He is the one invested with God's command (al-qa'im bi-**



amr allah), the proof of God's existence for God's creatures, the remaining one (baqiyyat allah) among the servants of God, the Mahdi who will guide people to the mysterious matters."

The above quotations make it amply clear that the "Bab" did not consider himself to be the 12th Imam or the Qaem or the Mahdi. In fact the "Bab" is so clear on this aspect that he chose to repeat it at least four different points of time in his life. Why are the Bahais insisting that the "Bab" was the twelfth Imam?

Taking the entire discussion a step forward, the assertions of the "Bab" make it amply clear that the "Bab" considered himself to be a slave, a servant of the twelfth Imam. Moreover consider the following narration from the "Bab" in Tafseere' Surah Kauthar,

"One day I was busy praying in the holy mosque of Mecca, on the side of the Yamani pillar (of the Kaaba). I noticed a well built and good looking young man who was deeply involved in performing the circumambulation (tawaf). He had a white turban on his head and a woolen cloak on his shoulder. He was with the merchants' group from Fars. There was no more than a few steps of distance between us. All of a sudden a thought came to my mind that he could be the Master of the Command (sahib al-amr). But I was embarrassed to go closer to him. When I finished my prayers I did not find him. Nevertheless, I am not so sure that he was the Master of the Command."

Now where is the question of him considering "Bab" as the twelfth Imam when the "Bab" himself says that he considered another person in Mecca as the twelfth Imam.

Having said that, it is clear that the "Bab" did make a claim to be the twelfth Imam - and this claim was made in Tabriz in the presence of the then Shah of Iran and the Muslim clergy present in the court. While the entire incident has been dealt separately, it is sufficient to say that the "Bab" was pronounced insane at that examination.

I wish to ask the Bahais - why do they ignore the thousands of traditions which have been reported? Why are all these traditions ignored in favour of some obscure statements by poets or historians whose credibility is under question?

No other sect of Islam or for that matter, no other religion has such a rich culture of traditions reported directly from the founder of the Faith - the Holy Prophet of Islam (saw). In addition, there are traditions from the Shiti Imams as well which run into tens of thousands.

The traditions about the Twelfth Imam (as) are not in isolation. Why is it that the Bahais insist on the "Bab" being the Twelfth Imam, when he did not meet a single prophecy reported in traditions? Where is the long life, the fact that the Twelfth Imam (as) is an Arab, - one can go on about each prophecy and I invite as well as challenge the Bahais - open the books of traditions and check the "Bab" - he will fail on all accounts. Truly, it pains my heart to see the Bahais ignore all these traditions without any ground.

To conclude, here are some points for my readers to consider:

1. "Bab" accepted that there was a son born to Imam Hasan Askari (as)
2. The name of that son was Mohammed Ibnil Hasan (as)
3. "Bab" calls Mohammed Ibnil Hasan (as) with the titles of the twelfth Imam, namely, Sahib al Amr, Baqiyatullah, Mahdi, Al Hujjat, Al Qaem, Sahebaz Zaman.
4. Why don't the Bahais clarify that who is Mohammed Ibnil Hasan? Why are there only vague responses to this question?
5. If "Bab" was a forerunner of the Bahai Faith and if he acknowledges Mohammed Ibnil Hasan as his spiritual leader, shouldn't the Bahais follow suit?
6. "Bab", invokes the curse of Allah who attribute the position of Mahdi to him - either in spirit or in person in Tafseere' Surah Kauthar.

Lastly, **who should we believe** - The Bahais who say that "Bab" was the twelfth Imam or "Bab" who unequivocally, clearly and without any ambiguity asserts that he was not the twelfth Imam?



Position of Mirza Ali Muhammad "Bab" according to Shoghi Effendi's 'God Passes by'

Bab was the "Point around whom the realities of the Prophets and the Messengers revolve". (page 3).

This implies that he was their centre. Despite of the fact that his dispensation last not more than 15 years.

"Bab styled Himself as the Primal Point from which generated all created things. (Page 7) (i.e. He is the source of all created things.)

"Bab claimed to be no less than the mouthpiece of God Himself promised by the prophets of the bygone ages" (page 9)

"The first Huruf-al-Hayy (Letters of the Living) generated from the Primal Point (Bab) are the company of angels arrayed before God on the Day of His coming...These luminaries that have, from everlasting, bowed down and will everlasting continue to bow down before the Celestial Throne (Arsh).... These elders sitting before God on their seats" (page 10).

"The city of Shiraz where Bab was born is 'The House of God'" (page 11)

"God had from time memorial entered into a covenant with Prophets of all ages regarding the revelation of the Bab." (Page 22).

"The Point of the Bayan Himself (Bab) believed in Him Whom God shall manifest before all things were created" (pages 23 and 62).

Thus there were initially only three personalities, God, He whom God shall manifest, and Bab. And then began the entire process of creation.

"Bab had covenanted with all living things regarding Baha" (page 62)

i.e he existed before all created things. What right does "Bab" have over the creation that he takes a covenant from them. As we find in Quran only God can take a covenant from the creation. **Is Bab claiming to play God?**

"Baha says that Bab was the point from Whom God has caused to proceed the knowledge of all that was, and shall be" (page 40)

That is whatever knowledge that was, is and will be has come from Mirza Ali Hissine - "Bab". But "Bab" himself was so ignorant that he could not write a single simple Arabic sentence correctly. (Refer : What 'A Traveller's Narrative' has to say...!) How does "Baha" or Bahais explain that?

"Baha claims that Bab's rank excels that of all Prophets."(page 40)

That is "Bab" was superior to "Baha" only if we assume that "Baha" was a Prophet. **But didn't Baha claim to be God?**

"Bab claimed that he was the great announcement (Naba-il-Azeem, Chapter 78)

the Flame of the supernatural light (noor) that glowed over Sinai (incident f Hazrat-e-Musa and Allah), and concerning whom a separate covenant has been established with each and every prophet and his advent at once fulfilled the promise of all ages and ushered in the consummation of all revelation" (page 40).

But later in history we find Baha claiming the same position for himself.

"He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnís, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'án, had been sent down.



The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had "breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed." (page 40)

"While writing a commentary on the verse 'All food was allowed to the children of Israel', Baha wrote a tablet identifying the children of Israel as "Bab" and his followers (page 116-117).

A new aspect to "Bab"'s personality. Also please note that no food was unlawful for the Babis.

Until now, we have seen "Bab" as God himself or as a prophet of God. Not as a simple prophet, but as the mightiest of them all.

Anyhow, now Mirza Shoghi Effendi brings some new dimensions to "Bab"'s personality.

1. The Promised Qaem, the Sahebuzzaman

"Bab claimed to be the Promised Qaem, the Sahebuzzaman" (page 7).

"Bab assumed the rank that excelled even that of Sahebuzzaman" (page 11).

This is a clear contradiction. The ball is now left in the Bahai court to explain which is right.

2. Gate of the Hidden Imam as well as Qaem and Mehdi

"He claimed to be the Gate of the Hidden Imam." (page 11)

"Bab claimed to be the Mahdi, awaited by the Sunnis" (page 40)

"Bab claimed to the Qaem, promised to the Shiah." (page 40)

This is another clear contradiction. The ball is now left in the Bahai court to explain which is right.

3. Precursor

"Bab claimed to be the precursor of the one incomparably greater than Himself." (page 11)

4. Inheritor

"Bab claimed to be the inheritor of the earth and all that is therein." (page 11)

5. Return of John the Baptist (Hazrat-e-Yahya)

"Bab claimed to be the return of John the Baptist (Hazrat-e-Yahya) expected by the Christians" (page 40)

6. Ushidar-Mah

"Bab claimed to be the Ushidar-Mah, referred to by the Zoroastrian scriptures." (page 40)

7. Return of Eliah

"Bab claimed to be the return of Eliah" (page 40)



8. Perfection of Moses

"Bab claimed to be the perfection of Moses" (page 40)

9. The radiance of Jesus

The radiance of Jesus (page 40)

10. The patience of Job

The patience of Job (Hazrat-e-Ayyub)." (page 40)

11. Second Woe

"Bab claimed to be the Second Woe spoken of in the Apocalypse of St. John the Baptist." (Page 40)

12. Cleansing of the sanctuary prophesized by Daniel

"Bab accomplished the cleansing of the sanctuary prophesized by Daniel and confirmed by Christ." (page 40)

13. Manifestor of the remaining letters

"Bab claimed to be the manifestor of the remaining 25 letters of knowledge out of the total 27 as per the traditions in Islam." (Page 40)

However a study of his writings shows that he was not aware of even two letters that the people of his time knew. (Refer : What 'A Traveller's Narrative' has to say...!)

14. Advent the Day of Resurrection

"Bab claimed to be the One by whose advent the Day of Resurrection had taken place." (page 40)

15. 'Man Child'

"Bab claimed to be the 'Man Child' mentioned in the book of revelation, destined to rule the world with a rod of iron" (page 40).

It is ironical that "Bab" did not know even the most basic rules of Arabic grammar!

Thus the million dollar question is that: WHO WAS "BAB"? We believe that no one can tell with precision simply because no one, not even "Bab" himself knows the answer (Refer : Recantation of Claims by Mirza Ali Muhammad Sharazi - "Bab"). Mind you all these claims are only those which have been recorded in this single book. Allah alone knows how many more positions he may have claimed for himself.



Position of Mirza Hussein Ali "Bahauallah" according to Shoghi Effendi's 'God Passes by'

As the book on [page 138](#) candidly states,

"Baha has written with reference to the Central Theme of his revelations that at one time we spoke in the language of the law-giver (God), and in another in that of the truth seeker and the mystic (human)".

When the central theme of his revelation is like that, one can very well comprehend what the revelation must be like, full of absurdity and contradictions. And this is exactly what happened.

Anyhow, as in the case of "Bab", we have "Baha" in various dimensions and facets. Broadly we classify it into 2 major aspects. On one hand we have the magnanimous "Baha" who is Divine, and at the same time non-Divine, and still the occupant of an outstanding station, on the other hand we have the meek, lamenting, helpless, sorrowful, thrashed, stripped and exiled and accursed "Baha". If such are the attributes of God, then atheists truly need to be saluted for the non-belief in God. And for the God with such attributes we Muslims says what Allah commanded us in his last and final revelation Holy Quran, Surah Al-Kafiroon (The Disbelievers) 109, Ayah 1 – 6.

By the way we shall inshallah now deal with each of these aspects in detail.

The Divine And/Or Mighty Positions of "Baha"

Baha himself affirms that the day of revelation was what every prophet had announced and for which the soul of every prophet had thirsted ([page 7](#))

Bab believed in 'Him whom God shall manifest' before all creations were created and did his glory before all who are in the heavens and the earth ([page 23](#)).

"Baha" claimed to be the one 'whom God shall manifest'. This implies that the first two creations were "Bab" and "Baha".

Bab said "in the year nine you will attain the presence of God" ([page 23](#)).

Shoghi Effendi has claimed that this prophecy was fulfilled by the advent of "Baha". Thus "Baha" is God, isn't this what mean Shoghi Effendi?

Baha asserts regarding his revelation and that of Bab thus "That so brief an interval should have separated this most mighty and wondrous Revelation (Baha) from Mine own previous Manifestation (Bab) is a secret that no man can unravel and a majority such as no mind can fathom" ([page 59](#))

We have "Bab" and "Baha", both of whom are apparently manifestations of the same personality. Now if "Baha" was "Bab", then "Bab" was "Baha". The the Babi Faith is the Bahai faith and vice-versa. Then the execution of "Bab" was in effect the martyrdom of "Baha" and "Baha's" death was in fact that of "Bab's".

The various positions of "Baha" cannot be gauged by a human mind. They are innumerable and very confusing.

Baha is the One whom innumerable followers already recognize as the Judge, the Lawgiver, the Redeemer of all mankind, as the Organizer of all planets, as the Unifier of the children of men, as the Inaugurator of the long awaited millenium, as the Originator of a new universal cycle, as the Establisher of the most great peace', as the Fountain of the most great justice, as the Proclaimer of the coming of age of the entire human race, as the Creator of the new world order and as the Founder and as an Inspirer of a world civilisation ([page 60](#)).

- To Israel He (Baha) was neither more nor less than the **incarnation of the Everlasting Father** ([page 60](#)).

In other words he was God himself. Note the words, '**neither more nor less**' used here. Actually the word more serves no purpose, as none knows a position higher than God (as yet). But the words '**no less**' indicate that Baha was not less than God.

- To the Christians, He (Baha) was **Christ returned in the glory of the Father** ([page 60](#)).

Again here we find proof of Baha's divinity.



- To the Shiah Islam, He (Baha) was the **return of Imam Husayn** (page 60).

But Shiahs believe in the actual return of Imam Husayn, in the same body and the same physical features as before his martyrdom. And they expect to see him as a grown-up person and not as one who has been born.

- To the Sunni Islam, He (Baha) was the advent of the **Spirit of God** i.e., **Jesus Christ** (page 60).

Again we believe that Jesus will descend from the sky at Masjid-e-Aqsa and not that he will be born in a Mirza family in Iran.

- To the Zoroastrians, He (Baha) was the Promised **Behram** (page 60)
- To the Hindus, He (Baha) was the **reincarnation of Krishna** (page 60)
- To the Buddhists, He (Baha) was the **fifth Buddha** (page 60)
- Baha was styled the **Lord of Lords (Rabbul Rab)**, the **Most Ancient Name (Ism-e-Azm)**, the **ancient beauty**, the **preserved treasure**, the **most great light**, the **most great ocean**, the **supreme heaven**, the **great announcement**, the **speaker on Sinai**....(page 60).

We all know that it was God Almighty who spoke to Prophet Musa (Moses) on the Sinai. Thus "Baha" is God Almighty himself. Also since "Baha" is self sufficient, he is God as only God is self sufficient.

- To Him (Baha), Isaiah had alluded as the **everlasting Father.. the One who will come with a strong hand** (page 60).

But "Baha" himself was thrashed, cursed and exiled. This means that the prophecies are not for "Baha".

- Of Him, David had sung in his Psalms, acclaiming Him as the **'Lord of the Hosts'** and the **'King of Glory.'** (page 60).

- Ezekiel called Him as the **'Lord who shall be king over all the earth'** (page 60)
- Joel and Zephaniah referred to Him as the **'Day of Jehovah'** (page 60)
- Daniel and Ezekiel had both acclaimed His Day as **'the day of the Lord'** while **Malachi** described it as **'the great and dreadful day of the Lord'** (page 60).
- "To Him did Zoraster allude by the World Saviour **'Shah Bahram'**." (page 61)
- "He alone is meant by the prophecy of Gautam Buddha regarding 'a Buddha named **Maitreya**, the **Buddha of Universal fellowship'**." (page 62)
- "To Him the Bhagvad Gita of the Hindus had referred to as the **'Most Great Spirit**, the **Tenth Avatar** and the **Immaculate Manifestation of Krishna**." (page 61)
- "To Him Christ referred to as the **Comforter**, the Son of Man who shall come in the Glory of His Father." (Page 61)
- Saint Paul alluded His day as the times of restitution of all things which God has spoken by the mouths of all His Prophets since the world began (page 61)
- "To Him Muhammad (PBUH) had alluded in his book (Quran) as the **Great Announcement** and declared this Day Allah (Subhanahu) will come down overshadowed with clouds", the Day wherein "the Lord shall come and the angels rank in rank". His advent has been mentioned in the 'Heart of Quran' (Surah Yaseen) as the third Messenger sent down to strengthen the two who had preceded Him. His Day is glorified as the Day of Judgement (Qiyamat). The Day when mankind shall stand before the Lord of the World and all shall come to Him in humble guise... the Day wherein accounts shall be taken." (Page 61)



All the signs mentioned above are regarding Qiyamat and do not allude to "Bahauallah"'s advent. Also on page 54 "Bab" claims to be the 'Great Announcement'.

- Shaykh Ahmed-e-Ahsai said 'I can appoint no time. His Cause will be known after Him'. (Page 62)

The Bahais interpret statements to suit their own motives, with absolutely no regard to what the person actual meant. They have twisted everything very conveniently to suit their objectives. The Bahai shrewdness and deceit is indeed amazing. **Shaykh Ahmed-e-Ahsai** has said that His Cause will be known 'after a while' which in Arabic is called as '**HIN**'. Now Bahais calculated the Hin to be number 68. Thus they say that the Cause of Bahauallah was in 1268. But where has Shaykh Ahmed-e-Ahsai mentioned 1268.' It could very well have been 1368 or 1468 or 6851. Moreover the Cause of Bahauallah was known among the people only on April 22, 1863, i.e. 1279 A.H., when Bahauallah declared his mission in the Garden of Ridvan. Hence the prophecy does not refer to Bahauallah.

- "Syed Kazim Rashti said 'Verily I say, after the Qaem, the Qaiyyum will be manifest.'" (page 62)

Qayyum being among the titles of God, the Almighty, the Bahais consider "Bahauallah" God on the basis of the saying of this heretic.

- Bab had referred him as 'The Preserved One of Allah'. (Page 62)

This title by no means refers to "Bahauallah". It refers to the Mahdi. (Noorul Absaar page 172 by Shiblanji & Al Fusoolul Muhimma chapter 12 by Ibne Sabbagh Maliki) This fact has been also been testified by "Bab" in 'Sahifae Adaliyya'.

- "Bab had said that He had made a covenant with all created things regarding Him (Bahauallah)." (Page 62)

This would mean as mentioned before that "Bab" was God.

- "Bab says that His (Bahauallah) Days are the **Days of God Himself**." (Page 63)
- 'The Revelation of Bahauallah signaled the end of the Prophetic Era and marked the Era of Fulfillment' (Page 64)

So "Bab" is not the Last Prophet. Then was it **Bahauallah** ? or was it **Abbas effandi** ? Bahais must refer to **Badae-ul-Aasar vol. 2**, where Abbas Affandi is termed as '**the Prophet of the East**'.

- Bahauallah says, "I am He who fears none though all those who are in the Heavens and Earth rise against me... This is my hand, which God has turned white for all to see. This is My Staff, were We to cast it down, it would, of a truth, swallow up all created things." (Page 107)

It seems that the only reason "Bahauallah" did not throw his staff was that it would have swallowed him also. Or is it that "Bahauallah" was never created but eternal? Is he God?

- 'Bahauallah says that he fears none but God and that he speaks at God's bidding.' (Page 111)

But "Bahauallah" is God. Then why does he fear his own self? Also it implies that if he is God then he speaks at his own bidding.

- "When the exiles disembarked at Acca, the people had gathered to behold the 'God of the Persians'." (Page 118)

Again implying that he is God.

- 'Bahauallah in Kitab-e-Aqdas bids King William I to hear His Voice, the voice of God Himself.' (Page 131)
- Bahauallah says "No by God, the Lord of the Mighty Throne, My Signs have encompassed the earth and my power enveloped all mankind'." (page 139) Implied that he is God.



- Mrs. Hearst says about Abbas Affandi "...for surely He is the son of God and the spirit of the Father abides in Him" (Page 162)

Thus we now have both the father and son as Gods. So this is a little like the Christian Trinity where you have the Father (Bahauallah), the Son (Abbas Affandi) and the Holy Ghost (Bab).

- 'Bahauallah was exiled to Baghdad and He immortalized it as the City of God.' (Page 70)
- 'Mirza Aga Jahan, his servant was designated as Khaadimullah (Servant of God).' (Page 73)

The Ungodly Side of Bahauallah

Given above were the lofty positions assumed by "Bahauallah". We shall now examine another aspect where this Bahai God is insulted, thrashed, humiliated abused, reviled, exiled - most unbecoming of even the pagan Gods, let alone the Bahai God. Indeed one who elevates himself to the position of Godhood and Prophethood, deserves nothing less, if not more.

We shall also see the lamenting God. The miserable side of the Bahai God, "Bahauallah" is exposed below

- 'Bahauallah was bastinadoed in the namaz khana of the mujtahid of Tabriz until his feet bled.' (Page 46)
- 'The mob besieged the Governor's residence, pelted him with stones and hurled in his face the foulest invectives.' (Page 46)
- 'From Niyavaran he was conducted "on foot and in chains with bared head and bare feet exposed to the fierce rays of the midsummer sun".' (Page 48)
- 'Bahauallah says about Siyah-Chal "...our fellow prisoners numbered nearly 150 souls, thieves assassins and highway men...no pen can depict

that place nor any tongue describe the loathsome smell ... God alone knows what befell us in the most foul and gloomy place".' (Page 48)

- 'Abdul Baha says "A heavy chain was placed around His neck by which He was chained to 5 other Babis. His clothes were torn to pieces and also his headdress. He was kept there for 4 months".' (Page 48)
- 'Abdul Baha saw his father when He came out so ill that He could hardly walk, His head and beard unkempt, His neck galled and swollen from the pressure of a heavy steel collar, His body bent by the weight of the chains.' (Page 48)
- Bahauallah says about Siyah-Chal "My God! My Master! My Desire! Thou has created this atom of dust (i.e. Bahauallah) My throat was clasped with chains and my body subjected to the abasement of the dungeon....how many nights during which the weights and the fetters allowed Me no rest. Both bread and butter have been forbidden for this servant....and they summoned this servant out of Persia at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move." (page 69)
- "God Himself, He (Bab) calls upon as a witness to His sighs and lamentations, His powerlessness, poverty and destitution, to the injuries He sustained, and the abasement He suffered. So grievous has been My weeping" He says that "I have been prevented from making mention of Thee.." So loud has been the voice of My Lamentation that every mother mourning for her child would be amazed and would still her weeping and her grief... I have borne what no man has borne in the past and no one will bear in the future.. Oceans of sadness have surged over Me.... such is My Grief that my soul nearly departed from My Body... The wrongs which I suffer have blotted out the wrongs suffered by My First Name (the Bab) from the Tablet of Creation." (Page 75)

These so-called 'lamentations' are grossly exaggerated, especially when he claims that none in the past have suffered thus and none in the future will suffer more. This is so very typical of "Bahauallah". Any number of people before as well as after him have undergone greater trials and tribulations. "Bahauallah" was so distressed at having spent a few days in the Siyah-Chaal.



He fought no battle like the early Muslims did at Badr, Ohad, Khyber, Khandaq, etc. Compared to the struggles of the early Muslims against the infidels, "Bahauallah"'s life can be described as comfortable. This was about those before him. Even those after him have endured greater ordeals. Hapless Jews who survived Hitler's concentration camps have narrated tales of horror that make "Bahauallah"'s lamentations seem laughable.

Anyway, there are some more noteworthy 'lamentations'

- 'He says "Woe to me ! Woe to me ! ..All that I have seen from the day on which I first drank the pure milk from the breast of my mother until this moment has been erased from My Memory, in consequence to that which the hands of the people have committed." (Page 75)

Note:

So the Bahai God was sustained by his mother's milk in infancy, much like me, my friends, my colleagues and the rest of the 99% world population. The only difference being that we have not claimed Godhood like "Bahauallah" for the simple reason that anyone who can not survive without his mother's milk can never be God, only an imposter. Quran says "Allah is needless". Self-sufficiency is the basic criterion for Godhood and mother's milk is in grave violation of that criterion. Besides he claims to have had his memory erased. So we have a Bahai God suffering from amnesia. More and more as one reads about "Bahauallah" the more one gets the impression that this God was nothing but a laughing stock.

- 'He says "Noah's flood is the measure of the tears I have shed".' (Page 75)

Another one of his exaggerations. If his tears matched Noah's (PBUH) deluge then there should have been another flood.

- 'He says "Abraham's fire is but an ebullition of My Soul, Jacob's grief is but a reflection of My Sorrows and Job's afflictions a fraction of My Calamity".' (Page 75)
- 'He says "From the beginning of the foundation of this world until the present day, such malice and hatred have in no way appeared nor will they be witnessed in the future".' (Page 75)

- 'He says "From my eyes there rained tears of anguish and in my Bleeding Heart surged an ocean of agonizing pain. Many a night I had no food for sustenance and many a day my body found no rest".' (Page 77)

Regardless of how hungry he was, at least he did not succumb to his hunger. Thousands of people across the world die of hunger every minute. They have suffered more than him and are therefore more worthy of being worshipped. And since when did God need nourishment and rest. Quran says about Allah "Fatigue and sleep overcome him not"

- 'Abdul Baha says, "During the period Bahauallah lived in poverty. His garments were those of the poor and the needy. His food was that of the indigent and the lowly".' (Page 79)
- 'He says "They expelled us from Constantinople with an abasement that no abasement on earth can compare. Neither my family nor those who accompanied Me had any protection against the cold in that freezing weather".' (Page 102)

"Bahauallah" seemed to have this penchant for describing all his tribulations as unparalleled in the history of mankind. The only thing unparalleled about him is the preposterousness of his talks.

- He says "The cruelty inflicted by my oppressors have bowed me down and turned My Hair white. Should thou present thyself before My Throne, thou would fail to recognise the Ancient Beauty for the freshness of His Countenance is altered and its brightness has faded by reason of the oppression of the infidels" (Page 107)
- 'Bahauallah was banished to the penal colony of Acca.' (Page 113)

God banished!!!

- He says regarding the prison of Acca:- "From the foundation of the world until the present day a cruelty such as this has neither been seen nor heard." (Page 118)



Another one of his 'never-in-the-past-never-in-the-future' tirades

These were some instances that reveal how "Bahauallah" was humiliated, tormented, anguished and made to suffer intensely. All these only go to show that "Bahauallah" was a mere mortal, like me, my friends, my colleagues and the rest of the inhabitants of the world. Then how can such an individual claim Godhood ? Such afflictions can affect a creature of God never the Almighty God Himself.



Position of Mirza Hussein Ali "Bahau'llah"

The professed station of "Baha'u'llah" is a critical aspect of the **"independent investigation"** anyone would have to do before accepting the legitimacy of Baha'i religion. Who exactly does Baha'i theology and "Baha'u'llah" himself say that he is? How do those doctrinal ideas line up with one another and how do they line up with Scripture, the Bible. For if we are, on any level, to exercise our intellects to discern truth, then doctrines on his station should form a coherent set of ideas when compared to one another. And, as the Baha'i religion says that the Bible is, in fact, the "Word of God" (As discussed in Bible changed or unchanged), then "Baha'u'llah"'s station should relate reasonably with what Scripture says about Jesus Christ.

In terms of investigating for internal consistency between Baha'i doctrines on "Baha'u'llah"'s station and its defining principles for "manifestations" in general, there exist serious problems. In bold contradiction to other foundational Baha'i doctrines, it can be definitively observed that Baha'is are to consider "Baha'u'llah" the supreme manifestation for all time, past, present AND future. Baha'is we have spoken with have often been disturbed when we tell them that Baha'i doctrine can be demonstrated to proclaim "Baha'u'llah" to be the supreme manifestation for all time. They will accurately insist that Baha'i writings can be brought to bear that definitively prove that Baha'i theology teaches that there can be expected untold future manifestations. These, we are told, will bring messages in accordance with the concept of progressive revelation whereby mankind is only given more advanced doses of revelation as he/she is ready for it. Thus, they will say, it is impossible to consider "Baha'u'llah" the greatest manifestation for all time. They will also argue that Baha'i teachings insist that all manifestations consider their "persons messages, words, acts, manners, etc" to be "essentially the same". We are thereby accused of having a weak and inaccurate understanding of just what Baha'i theology teaches.

Yet how one can have an "accurate" understanding of Baha'i theology, given internally contradictory doctrinal concepts? Having read Gleanings from the writings of "Baha'u'llah", and Townshend's Christ and "Baha'u'llah", certain nagging problems persist. For the contradictions we observe come out of the same writings Baha'is quote from. We mean, if I suggested in the first place that we had found what seemed to be internal doctrinal contradictions, then the fact

that a Baha'i adherent can find quotes on one side of the contradiction is only settling if the other contradictory side can be legitimately explained. We say this because the spiritual issues are of great importance (concerning what one believes), and my honest intentions must address all of what we have read, not just the side of an issue that is expedient for the moment.

Thus, from the outset, let the reader clearly understand. We fully realize that when we make an assertion about Baha'i doctrine, some Baha'i believer will always say, **"But that's not what we believe. We believe something else."** The point is that no matter which side of the contradiction we might choose to argue, Baha'i mentality simply argues the other side of the contradiction. We have not put words in anyone's mouth. We do, however, expect the "prophet" to be responsible for what he says. If he says things that are fundamentally contradictory this is very bad and revealing of a false prophet.

Baha'is will cite the following quote as evidence, for example, that "Baha'u'llah" does not consider himself to be the greatest and final manifestation of God.

"Can one of sane mind seriously imagine that... the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end?"
(Gleanings XXVII, p. 68)

This, taken with the general Baha'i concept of progressive revelation, would necessarily make it also follow that "Baha'u'llah" is not only not the last manifestation, but that he is neither to be considered the greatest manifestation with the greatest of revelations for mankind. An inevitable line of logical reasoning according to any meaningful concept of progressive revelation thus follows;

- A) There will be future manifestations after "Baha'u'llah", according to "Baha'u'llah".
- B) Progressive revelation dictates that mankind is only "progressively" given doses of ever greater revelation according to his level of "advancement".
- C) There will be manifestations in the future whose revelations will supersede that of "Baha'u'llah".



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But internal doctrinal contradiction still remains a glaring problem. You see, the point is not that "Baha'u'llah" considers himself the last manifestation in all eternity (according to his belief of an endless creation). The contradiction comes from what he says about spiritual principles amongst manifestations within our world of religious history. Baha'is may not believe "Baha'u'llah" is the last great manifestation of God to historical humanity, but it's pretty clear that "Baha'u'llah" thinks he is, as far as the universe of human affairs we know of is concerned, and stretching into the future. And the main problem with that, as far as internal contradiction within Baha'i theology goes, is the way all former manifestations are relegated to a subservient position after so much has been said about ALL manifestation's equality so as to commonize everything.

"In this most mighty Revelation all the Dispensations of the past have attained their highest and final consummation. Whoso laith claim to a Revelation after Him, such a man is assuredly a lying impostor." (In Gleanings from The Writings of Baha'u'llah, Effendi quotes him saying; page 244)

he further says;

"Detach yourself from all else but me, and turn your face towards my face, for better is this for you than the things ye possess. The Tongue of God testifieth to the truth of my words, through Mine own Word that speaketh the truth, and embraceth and comprehendeth all things." (pg 257)

And on page 259 "Baha'u'llah" tells us of himself;

"The measure of the favors of God hath been filled up, His Word hath been perfected..."

We find that as one amongst the many Manifestations, "Baha'u'llah" alone claims the supreme authority to know and understand **"all things."** In him alone we are told God's Word is **"perfected"**. All former religions and their founders, wherein God's truths were only dimly revealed, now yield and bow before the new and final revelation. But the whole basis of the Baha'i commonality and unity of religions rests on the premise that the **"Manifestations"** that represent all the seemingly different religions of mankind are all **"as one soul and the same person."** According to his own words "Baha'u'llah" tells us that in terms of their

Godly station **"no distinction is to be made between them."** Herein lies an irreconcilable internal contradiction in basic Baha'i dogma. "Baha'u'llah" DOES consider himself God's **"final"** and **"perfected"** word and it is a contradiction with the principle through which he gathered the world's religious leaders and founders in the first place. If we are to believe that we are only given doses of revelation appropriate to man's level of **"advancement"** (this supposedly explaining many of the apparent differences amongst world religions), then what are we to make of these incredible claims of "Baha'u'llah"! Is there anyone who cannot see plenty of room for Spiritual "advancement" amongst mankind within the cruel world we see around us even today long after his death? Are we ready for God's "highest and final consummation". I think not, and ANY legitimate concept of progressive revelation couldn't either. And, in the face of Baha'i belief that "Baha'u'llah" is not the final manifestation, how can "Baha'u'llah" tell us that, **"Whoso laith claim to a Revelation after Him, such a man is assuredly a lying impostor."**, or that his revelation is a "final" consummation of truth?

"Baha'u'llah"'s ideas on how many manifestations there might be in all of the endless Baha'i eternity of creation, is a completely different consideration from what he says about himself within our present world of human theological history. It is within our own human theological history itself that "Baha'u'llah"'s self defining claims stand in contradiction to the principles with which he professes for all other manifestations within that same historical context.

For example, consider the following quote;

"His (God's) creation hath ever existed, and the Manifestations of His Divine glory and the Day Springs of eternal holiness have been sent down from time immemorial, and have been commissioned to summon mankind to the one true God. That the names of some of them are forgotten and the records of their lives lost is to be attributed to the disturbances and changes that have overtaken the world." (Gleanings From The Writings of Baha'u'llah LXXXVII, p. 174)

Now let's compare that one to this one;

"In this most mighty Revelation all the Dispensations of the past have attained their highest and final consummation. Whoso laith claim to a Revelation after Him, such a man is assuredly a lying impostor." (Gleanings pg 244)



Evidently all those endless manifestations after "Baha'u'llah" will be "lying impostors", "assuredly". I find the contradiction troubling.

And what of the consistently stressed concept of commonality amongst the manifestations? If Baha'i s only quote one side of the issue (that which is expedient for the moment) they will always feel they have made a point. For as we will see with the following quotes, either side of the doctrinal coin can be supported from within authoritative Baha'i writings.

Gleanings pg 50; Even as He (God) hath revealed: 'No distinction do we make between any of His Messengers.

pg 59-60 "Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs and betrayed the Cause of His Messengers."

pg 78 "God. the Creator, saith: There is no distinction whatsoever among the bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before him."

"Baha'u'llah", on the other hand says things about himself like;

"There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His face from the sight of creation is now come." (Gleanings pg 31)

But **"their secret"** is supposed to be the **"same"???** And if through "Baha'u'llah" alone there hath appeared what hath never previously appeared, and all to follow are lying impostors, then what's the point in quoting him saying that there would be more manifestations ?? There exists here a pretty obvious and a pretty bad double standard. Indeed it is impossible to make rational sense out of this web of conflicting ideas!

Now one line of argument is to accuse me of isogesis (isolating and absolutizing one passage to the exclusion of it's broad contextual setting). For example, "Baha'u'llah" states the referenced passage from Gleanings a bit differently:

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in 'Iráq, then later while in the Land of Mystery, and now from this Resplendent Spot. (Kitab-I-Aqdas - para 37 - pg 32)

This is a point worthy of consideration so we will look at the other passages where "Baha'u'llah" speaks of himself in this regard to see whether it is me who is taking quotes out of context of the overall writings, or if, in fact, it is Baha'i rationalizing to find one passage that renders a doctrinal loophole with which to negate the objectivity of the more universal claim. If we set both passages within the broader context of other claims and statements by "Baha'u'llah" (and other authoritative Baha'i leaders) we can discover where the greater weight of Baha'i doctrine leans with respect to intentions concerning "Baha'u'llah"'s station. We say, **"where the greater weight of Baha'i doctrine leans"**, specifically because it needs to be recognized once again that a mutually contradictory set of doctrinal assertions can indeed be set forth from Baha'i writings that negate the possibility that "Baha'u'llah" could claim ultimate supremacy. Thus, since mutually contradictory internal doctrines exist, one must find which side of the contradiction seems to receive the most weight and which seems the most objectively attributable.



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Indeed, in this one passage, "Baha'u'llah" gives himself only 1000 years of supreme authority (much more, one might observe, than any other manifestation ever got!) Of course, considering the Baha'i license for symbolizing, this is only if you take the passage "**literally**". But let's look at some other quotes and see if "Baha'u'llah" can really be seen to give any space for more to come, ever, just because of this one quote's 1000 year limit.

"The measure of the favors of God hath been filled up, His Word hath been perfected..." (Gleanings pg 259)

"The promises of God, as recorded in the holy Scriptures, have all been fulfilled." (Gleanings pg 12)

Taken in context of the other two quotes, even counting the 1000 year expletive, we see that if the "**measure of the favors of God**" have been "**filled up**" and His Word has been "**perfected**" there isn't any place left for anyone else to go who might come along after him! By definition he claims here that he is God's final word. For if the favors are "**filled up**" and the Word "**perfected**" there is no room left for improvement. Seen in context, the figurative use of 1000 years to show that no one would come after him is obviously the one not to be taken literally. And this is ironic when we consider how much symbolic license Baha'i theology otherwise allows itself. This is all especially telling since the differences one would expect in future manifestations would, according to Baha'i doctrine, only be due to a progressive development of man's spiritual capacity, just like former manifestations. The problem here is that "Baha'u'llah" isn't leaving any more room for progressive development, and thus no more room for future manifestations. This puts the other two quotes in a more proper context and leaves us still with a glaring double standard that begs an explanation.

This brings to mind another highly ironic quote used to insure the LITERAL use with respect to the 1000 years;

".. Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things." (Kitab-I-Aqdas - para 37 - pg 32)

In the first place, according to what we have just previously shown, this leaves "Baha'u'llah" contradicting himself. For 1,000 years, or 10,000, still leaves no room for improvement of "**perfection**".

Secondly, this quote is of EXACTLY the same attitude as that of all the New Testament authors who tell "Baha'u'llah" that his symbolic reinterpretations of their Gospel, do, in fact, leave his theology "**deprived of the Spirit of God**", though I pray not His mercy.

If "Baha'u'llah" says he brings us God's "**perfected**" word, and manifestations have only "**seemed**" to differ because they bring progressive doses of revelation as we are ready for it, then how can we be foolish enough to possibly think, in this day, that we are ready for God's perfected revelation? The point seems very relevant to me since we aren't nearly spiritually advanced for such a "**perfection**" which then contradicts the Baha'i principle of progressive revelation in which we are only supposed to be given doses of truth that we are "**advanced**" enough to be able to handle.

In the Scriptures, Christ does make exclusive claims. He tells us, as "Baha'u'llah" does, that any to follow (save himself) are "**assuredly lying impostors**", period. What he does NOT do, which makes my point very relevant, is patronizingly offer His station or any share in the exclusiveness of His Mission, to any other "**manifestations**". He simply claims the authority. He tells us that He will return again, in His own PERSON. (Scripture is crystal clear in its intention to proclaim that the PERSON of Jesus Christ is essential in establishing His exclusive authority. Bahai's, like many other sects or Faiths who want to claim His authority or claim fulfillment of prophecy, wish to reduce Christ's preeminence to some kind of "Christ consciousness" that others can have, telling us that the "person" of Jesus was unimportant. You may choose to believe this. But you can't make the Bible say so with any integrity.) **Jesus tells us that any who lay claim to his coming again are fakes.** All Scripture on the subject is clear in its intent of showing us that Christ, in person, will come again, and that it will not BY ANY MEANS be a controversial event. "Baha'u'llah" comes as one in the upper rooms who cries out, "**Here I am, the Christ returned.**" Baha'is tell the Christians, "**There he is, out there in the desert.**" And Jesus Himself tells us, "**Do not go out.**" **Matthew 24:23** is enough for any Christian, or Baha'i, to see this point clearly.



The relevance of our question now should be clear. In the first place it is Baha'is, not Scripture, that tell us that man can spiritually evolve. It is "Baha'u'llah", not Jesus, who proclaims the principle of progressive revelation. Thus, it is Baha'i theology, not Christian, that becomes caught within the contradictory double standard of "Baha'u'llah"'s **"perfected"** revelation **"that hath never before appeared"**, in the face of his commonizing tool of all other manifestations whose messages are supposedly **"essentially the same"**. Jesus Christ knows that the heart of man is hopelessly lost from Adam to the end outside of His Messianic mission. He does bring a perfected Revelation. But it is one that he KNOWS the "world" will reject, then as now, and until the end. He calls us OUT of that world even while we are still within it. He proclaims no time when the world will become enlightened and men will evolve into a spiritually pure race. He, as do all of the Scriptures, warn of a progressive spiritual degeneration within the world. My point is very relevant specifically because a contradiction with respect to Christian doctrine doesn't exist (there is no contradictory concept of progressive revelation). But with respect to Baha'i theology, it does.

"Baha'u'llah" says,

"In this most mighty Revelation all the Dispensations of the past have attained their highest and final consummation." (pg 244 of Gleanings)

It is commonly argued that this is similar to stating that when in school all the past grades are fulfilled in the grade the student is entering. For example, sixth grade is the consummation of grades 1 to 5, but it is certainly not the highest level that child can attain.

The problem with this analogy, as already noted, is that "Baha'u'llah"'s **"perfected"** Word, **"filled up favors"**, and **"completed"** prophecies, leave us no room for any more **"grades"**. He is, as it were, claiming a terminal degree (School's out!) and the glaring double standard remains an unresolved (and unfaced) problem.

On page 60 of Gleanings "Baha'u'llah" says of himself,

"It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed

Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation."

So we see that the **"eternal truth"** is now come and the **"prophetic cycle"** hath ended. Thus, by definition, "Baha'u'llah" claims to be the final, perfected Word of God. Who could have anything to offer after that? Perfection is, after all, perfect. This, once again, couples with the other quotes of "Baha'u'llah"'s cited that show him claiming ultimate and final spiritual authority. Taken altogether, these quotes establish the true and honest context for his invalid double standard amongst "manifestations".

But Baha'is typically refuse to admit the double standard that exists in "Baha'u'llah"'s having on the one hand commonized all past manifestations, and on the other hand claimed supreme and final authority for himself. It is easy enough, as just demonstrated, to prove that this is true from the implications of his own words concerning both ideas. But even if it were not, there would still be another major problem concerning the doctrinal loophole through which his theology attempts to escape the double standard. Baha'i doctrine would propose a principle to explain away this double standard that, in fact, "Baha'u'llah" doesn't have to live with, but that then offers him immunity from criticism of his otherwise terribly unacceptable claims of supremacy.

In the case of "Baha'u'llah" we see a person faced with a dilemma.

- 1) He must commonize all past manifestations if he is to pool all the world religions which are so steeped in their vast diversity.
- 2) If he himself is subject to the commonizing however, his own theology will have no more objective authority or independent integrity than the rest, and the next self styled prophet that comes down the pike can say, even from within "Baha'u'llah"'s own theories of doctrinal relativism, that "Baha'u'llah" is passe' and stands superseded. This "Baha'u'llah" cannot afford.



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"Baha'u'llah" wants and needs his theology to be objectively definitive after he has made all others subjectively relative. He says that he brings us the "perfected" Word of God. But those gone before are less, by very definition, than "what hath never before appeared", ie. his revelation. Those to follow are, "assuredly lying impostors." or, as "Abdul Baha" says, to "remain under his shadow." He cannot in FACT allow his ideas to be subject to his own commonizing principles. However he will look embarrassingly bad if he doesn't find a means of justifying the fact that he sets himself apart from other manifestations. Claiming, as he does, that no former manifestation has given mankind what he offers, and that "any to follow are assuredly lying impostors", there must be some at least THEORETICAL principle to cover the obvious gross double standard.

Some Baha'is, as mentioned earlier, have pointed out one definitive statement where "Baha'u'llah" claims that there must be a 1000 year period before another manifestation can appear without being **"assuredly a lying impostor"**. This, we are told, is proof positive that, in a tangible way, "Baha'u'llah" reconciles the seeming double standard. But what other **"manifestation"** has ever had exclusive authority for 1000 years? Many supposed manifestations have even lived concurrently? And with the cultural, philosophical, and religious diversity that still exists in today's world, who could claim to be the **panacea** of all revelation for everyone for 1000 years? This Christ claims, and for eternity, not 1000 years, but with no double standard. But I am speaking here of the Baha'i notion that tells us that the seeming differences in world religion are only because different people, according to their cultures and level of advancement, need truth presented to them at different levels. Are there no more differences in the levels of advancement or cultures within the world?

And let's consider, in context, another very revealing quote from [pg 161 of Abdul Baha's, Some Answered Questions](#) where, even after 1,000 years, subsequent alleged manifestations to come are still considered by Baha'i doctrine to remain, **"under his shadow"**.

"...Manifestations appear with splendor in the realm of the visible until a great and supreme Manifestation makes the world the center of His radiance. His appearance causes the world to attain to maturity, and the extension of His cycle is very great. Afterward, other Manifestations will arise under His shadow, Who according to the needs of the time will renew certain

commandments relating to material questions and affairs, while remaining under His shadow. We are in the cycle which began with Adam, and its supreme Manifestation is Baha'u'llah." ([pg 161 of Abdul Baha's, Some Answered Questions](#))

"Baha'u'llah" is specifically proclaimed as **"supreme"** with any to follow remaining **"under his shadow"**, and it remains a glaring double standard with the Baha'i notion that all manifestations are to be considered equal **"mirrors"** of God with no **"distinctions"** in their **"persons, words, messages, acts and manners."** ([Gleanings from the Writings of Baha'u'llah pp 60 and 78](#)). "Baha'u'llah" simply does not live by the same universal principles he sets up for all other manifestations.

Thus we observe that such indefinite supremacy in and of itself defeats any legitimacy to the Baha'i doctrine of progressive revelation. "Baha'u'llah" brings what he calls **"perfection"** and all to follow are either **"impostors"** or **"remain under his shadow"**. And this in a world that is anything but **"advanced"** enough for any such ultimate and final revelation. Think about how such a station for "Baha'u'llah" compares with the Baha'i notion that manifestations supposedly only give out enough **"truth"** to meet the abilities of the people at their immediate level of ability. It becomes theological double talk.

And so other Baha'i principles come into play that refute the idea that "Baha'u'llah" could be the **"last word"** for EVERYONE at ANY given time, and certainly not for 1000 years. Any true theory of progressive revelation could never accept the suggestion that man's **"progress"** will be frozen for 1000 years. It is an obvious attempt to throw theological competition with "Baha'u'llah"'s ideology so far into the future that it is rendered moot. Still it offers a patronizing means of rectifying the terrible double standard of commonizing all others, while claiming supremacy for himself.

In an attempt to get around the observation that "Baha'u'llah" sets up vast distinctions for himself in contradiction to his own teaching that such distinctions don't exist amongst the **"manifestations"**, Baha'is will argue that while the **"station"** of "Baha'u'llah" is basically the same as other prophets, it is his **"message"** that is the greatest, the message which all of humanity has waited for, the message which the previous Messengers have prepared mankind to



receive. The message they could never have been able to grasp before because mankind hadn't "**advanced**" enough spiritually yet.

But this too contradicts "Baha'u'llah"'s own claims about just what the nature of the MESSAGES of the various manifestations are. When "Baha'u'llah" is trying to build the case for the commonality of all world religions he says,

"Every true prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him." (pg 78 Gleanings)

But , as we have seen from the former quote we cited, "Baha'u'llah" nevertheless considers his own "**message**" to be ANYTHING but "**fundamentally the same as every other prophet gone before him.**" Baha'is are correct in saying that "Baha'u'llah" claims to have the "**greatest**" of messages. And it sets up for him a humongous "**distinction**" that grossly contradicts the rationale he formerly used to pool all other "**manifestations**" into the Baha'i melting pot.

In another way, Baha'is have tried to downplay the quote wherein "Baha'u'llah" disallows that ANY may follow him without being "**lying impostors**". We recall Baha'u'llah's bold warning and claim of ultimate spiritual supremacy;

"In this most mighty Revelation (Baha'u'llah) all the Dispensations of the past have attained their highest and final consummation. Whoso laith claim to a Revelation after Him, such a man is assuredly a lying impostor." (Gleanings pg 244)

Baha'is will say that although we are now in a new age, a new cycle, still, revelation has not ended. Baha'is argue that the above quote was only directed to an individual. The beginning of the paragraph was directed specifically to "**Dhabih**". Thus, Baha'is rationalize, "Baha'u'llah" was writing here only about the days of Dhabih, a time when many were trying to usurp the reigns of "Baha'u'llah"'s mission, even claiming direct revelations from God.

But let's look at EXACTLY what "Baha'u'llah" has said here, and compare it with the Baha'i conclusion that he only said this in a context meant to apply to the particular individual "Baha'u'llah" happened to be addressing at the time. Immediate context is important. But let us also remember that we must also

consider a broad based context in determining the legitimate meaning. The intentions of this quote must not be illogically found to disagree with other claims and statements authoritative Baha'i writers propose. "Baha'u'llah" says in this quotation, literally, that, "**WHOSO**" laith claim to a Revelation "**after Him**", "**such a man is assuredly a lying impostor.**" Regardless of whether the conversation was with one individual Dhabih, or a throng, "Baha'u'llah" does not specify the bold warning as being applicable to ANY individual or distinct or limited group, but specifically to "**whoso**", anyone who would make claim at any time "**after him**". It is a solidly definitive universal statement.

But, as we said, it is vital to set this statement into a much broader context of Baha'i writings. Looking into the past we find that "Baha'u'llah" tells us flatly that with his "**revelation**" "**perfection**" has arrived. He tells us that he offers "**what hath never before appeared**" and that he is the "**consummation**" and highest advanced dispensation superseding all past "**manifestations**" and their more primitive "**dispensations.**"

In terms of forward looking considerations of "Baha'u'llah"'s supremacy, we find (besides the immediate quote we have been considering) that "Abdul Baha" also tells us that evenj after 1,000 years of supremacy (a double standard in and of itself against any legitimate theory of progressive revelation), that any to follow Baha'u'llah still yet "**remain under his shadow**". The larger context of Baha'i writings actually show that,

1. there is an objectively observable internal contradiction in terms of the station of "Baha'u'llah" in the Baha'i writings,

OR

2. The 1,000 year "**term limit**" given in the other quote was a figurative expletive not to be taken literally (ie; "Baha'u'llah" meant to say that anyone who EVER laid claim to a revelation, even if a thousand years past, was a lying impostor, and he remains supreme.)

The first possibility shows a false religion in its internally confused ideology. God is not the author of such contradictory theology. The second possibility would line the quote up with the 1,000 year limit so that it matches the other assertions



of "Baha'u'llah"'s supremacy within the broader context of Baha'i writings. But then all that does is to reinforce the terrible double standard through which we find that "Baha'u'llah", as the indefinitely "**supreme**" manifestation for all time, completely renders the theory of progressive revelation which he used to justify such a station as utterly invalid.

In fact, the only reasonable interpretation for those quotes wherein "Baha'u'llah" claims supremacy for himself (or other Baha'i writers claim it for him) is to give it the plain meaning of the text. Total and permanent supremacy is, in fact, claimed. Which leads to the observation that plain contradictions are rife within the Baha'i writings. There is no argument that there are plenty of other claims and assertions that speak of the limitless future of the world and manifestations without number in the established Baha'i writings. Still, in the face of such quotations that might be brought to bear, you can't get more than "**highest**" or go further than "**final**". You can't justify progressive revelation when you stagnate progress by having a "**perfected**" revelation stuck in the middle in which all to follow "**remain under his shadow**". Such theology is a breach with rationality and a clear example of breaking the law of non contradiction.

Now often in the course of discussion another problematic doctrinal contradiction arises. This happens as the Baha'i believer expresses disappointment, saying that I am in error in that I read the words and put an erroneous personal interpretation on them. This reflects the established doctrine wherein ONLY manifestations are said to be enlightened enough to interpret "**Scripture**". I would submit however that neither the Baha'i adherent nor I can do anything else if we are going to pursue an "**independent investigation for truth**" according to the standard of Science and intellect that Baha'i theology also espouses. I read the words. I consider their meaning and implications. I find the same principles discussed elsewhere (in a variety of contexts). I consider further. I compare these ideas with Scriptural ones; "**searching the Scriptures to see if what "Baha'u'llah" says is true.**" I find that the doctrines are not internally valid. I find that they do not fit scriptural principles, symbolism notwithstanding. This has been the thrust of my having "**interpreted**". It seems like a basic definition for "**independent**" investigation?

"**The Baha'i Faith**", I have often been told by Baha'is, "**teaches that each individual must do an individual search for truth just as Jesus also taught us to seek and ye shall find.**" Like gold mixed with ore we must learn discernment

and how to separate truth and untruth--and before that is even possible we must have an open mind."

*But it seems that "Baha'u'llah" gives his believers anything BUT the opportunity for any level of independent investigation, often saying that any who disagree with his "**final and greatest revelation**" are "**as one dead though they seem to walk and breathe**" etc.. In reality he allows for no such "**open mindedness**" as the "**independent investigation**" side of this contradictory double standard would presume to teach the believer. The double standard is quite obvious. You may have an "**independent investigation after truth**" as long as it isn't truly independent! You may have an open mind as long as it remains closed within "Baha'u'llah"'s self proclaimed supreme "**perfected**" revelation. Either one has the ability to "**independently**" seek truth, or one does not, and must thereby rely on the exclusive insight of "Baha'u'llah". What Baha'i religion is really saying is that **WITHIN THE CONFINES** of "Baha'u'llah"'s theology one can seek independently. That is not "**independent**" investigation.*

Baha'is do not concede the contradiction between "**seeking independently**" and having "Baha'u'llah" tell you what you will find. Jesus and "Baha'u'llah", they say, each admonished seekers to earnestly seek, but also told us what we would find when we did in fact search.

Our response is to agree that both Jesus and "Baha'u'llah" do indeed tell seekers what they will find if they search. But what Jesus did not do was to tell believers, on the one hand, that their search must be "**independent**" and thus based upon intellectual logic and Science as the methodology of discernment, and then propose prophecy, literal miracles, and divine, supernatural revelation that the believer has NO WAY of testing according to that methodology. Christ does not say that all religions and their leaders are really the same and that there is to be made no "**distinctions**" concerning their "**messages**", and then establish elaborate distinctions for himself in contradiction to the proposed principle. Christ tells us what we will find if we find truth, but it is not a "**truth**" riddled with irrational double standards as is "Baha'u'llah"'s.

A significant claim of "Baha'u'llah" is that he is the **return of Christ**, admittedly in the "**person**" of another human being, namely the person of himself, "Baha'u'llah". Thus the assertion is made that Jesus' promise to return was not intended to be taken as a literal and personal return, but was to be considered



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symbolic of someone else who represented God ("Baha'u'llah") who would be the "Christ come again".

Now keep in mind that in Scripture Christ did not tell us that the false prophets he warned of would come as blatant promoters of wickedness, but that they would come as wolves in sheep's clothing. He said they would come in God's name and even as Christ Himself and that we should not listen to them.

Baha'is respond at this point by saying that the warning against watching for a false prophet implies that there must be a true prophet. **"Why warn people about prophets at all?"**, we are told. **"Why not say: ignore anyone who comes to you unless he comes on a physical cloud from the sky. There will be no other prophets, so you don't have to worry about anyone else coming. Just look for me on the clouds."**

But this IS exactly what the Gospel DOES tell us. Just look for Him on the clouds in glory. His coming again will be PERSONAL. His coming again will be SINGULAR. His coming again will be dramatic and will NOT be subject to controversy like all the others who Baha'i theology claims have come as "manifestations" to fulfill the prophecy of His return. There is indeed proclaimed a "true" prophet (SINGULAR). It is Jesus Christ of Nazareth. Everything else prophetically mentioned either speaks of His own PERSONAL return, or the universally false "Christ's" that will surely come in His name, but with **"another gospel which is really no gospel at all"**.

Two key passages can help us discover, with reason, the inarguable intentions of Christ's message in this regard;

And he (Jesus) said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. (Gospel according to St. Luke 17 : 22-24)

As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your

coming and of the end of the age?" Jesus answered: "Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Christ, and will deceive many. ...At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible. See, I have told you ahead of time. So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. (Gospel according to St. Matthew 24:3)

Now let's investigate what Jesus has said, and compare it to Baha'is' claim that Jesus was prophesying many future "manifestations" to come whose greater "dispensation" would surpass Christ's message due to the alleged "progressive" nature of revelation.

In both Gospel passages the first thing we must notice is that the entire context of these forward looking Words of Christ speak in the SINGULAR about His return. There is NO mention of coming "manifestations" (plural). There is only His mention of **His own personal return**, the passage goes on to read, **"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."** (Singular). Furthermore, we notice that Jesus specifically tells us that we should reject ANYONE who says **"Look, there is the Christ"**. Again He repeats,

"So if <ANYONE> tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it."

<Anyone> is a pretty all inclusive term, and clearly shows Christ's intention to proclaim that there would be NO ONE to come in the role of His prophesied return but Himself.

But if we are to reject ANYONE who comes claiming the fulfillment of Christ's return then how will we know it when it really happens? Jesus tells us how and his answer proves, by way of this present debate for example, why "Baha'u'llah" is, according to Jesus' Words, a false prophet. Christ tells us that we will know His return when it comes because it will be so dramatic that we won't need ANYONE to tell us, **"There he is in the upper rooms"**, or **"There he is out in the desert"** (or, **"There he is at Haifa"**). Jesus' return will be unmistakable to ALL MANKIND. It will not be controversial. Men will not evangelize to convince anyone that it has



happened. The image of His return as lightning that illuminates the whole sky is Jesus' symbol telling us that His true return will need NO heralding by mortals. This is especially emphasized in the context of His having told us, at the same time, to UNIVERSALLY reject the false Messiahs that ANYONE might proclaim.

Now although we are categorically told by Christ to reject ALL ("**ANYONE**") who comes claiming His return, He also tells us that those who do come claiming it will come as effective deceivers with signs and wonders. We are told by Jesus that many will be deceived by these impostors. Our response is to be simple. Reject them all. These are Jesus Christ's undisputable and clearly proclaimed words and they leave no room for "Baha'u'llah" or anyone else except **Jesus Christ of Nazareth**, in person and in Glory.

As we said before, you do not have to agree with this outlook, but it is clearly Jesus' intention. And so the Baha'i notion that Scripture is "**really**" saying the same things as Baha'i theology is a false claim. Baha'i's proposal that Jesus meant to proclaim many manifestations to come after him in fulfillment of the prophesy of His return is shown to be an utterly impossible interpretation when we look at what Jesus actually said. There are FUNDAMENTAL differences in Christ's spiritual and world view as opposed to "Baha'u'llah"'s. He proclaims Himself as the one and only "**manifestation**" (if we are to use Baha'i parlance). For His biblical claim as Messiah MUST be that of God the Son who, only as God incarnate, could offer a pure and perfect sacrifice as that Messiah/ Redeemer to intercede for mankind's sin. His Mission of Salvation implies automatically both His EXCLUSIVE deific incarnate station amongst all men, and the singular exclusiveness of His "once for all" Mission; the "Salvation of all mankind". The full weight of both the Old and New Testaments support this unanimously.

So Baha'is are mistaken when they say that Christ's intent was to warn us that there would be true prophets to come. In point of fact, Jesus specifically told us to reject "ANYONE'S" proclamation of His return. What He warned was that there would be false prophets to come. Baha'i doctrine definitely claims "Baha'u'llah" to be Christ's return, claiming, as it does through its interpretation of Scripture, that he fulfills the prophecy of the return of Jesus. Thus, according to Christ's own Words, "Baha'u'llah" must be rejected as a false prophet.

Another way in which Baha'i theology twists scriptures away from their intended Message is in the way in which they assume a positive meaning from a verse that

was given in the context of only a negative warning. Baha'is will quote Scripture saying,

"You shall know them by their fruits" (Gospel according to St. Matthew 7 : 16). That's another indication that there would be TRUE prophets to watch for. You don't have to watch for them coming on physical clouds but you should watch for the results of their actions.

But Christ said, "**Ye shall know them by their fruits.**", after just having warned of false prophets to come, not true ones to follow. His point that good trees cannot bear bad fruit is given in that same context. When he says, "**You will know them by their fruit.**" He is talking about knowing false prophets by their fruit, not true ones. Let's put that verse in context.

Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. (Gospel according to St. Matthew 7 : 15)

He goes on to say,

Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. (Gospel according to St. Matthew 7 : 17)

The logical flow of Christ's reasoning is apparent here.

1. There will be false prophets.
2. You will know them by their fruit.

It is anything but a proclamation of "**manifestations**" to come. In fact, given what we just observed in what He said in the broader context of **Luke 17** and **Matthew 24** (as referred above - where he commands us to reject "**anyone**" who proclaims to fulfill His return), it is ever more clear that He is only warning us of falsehood to come, not true prophets.

Jesus even goes on in this passage to remind us that these false prophets will indeed come and may consider their self to be "**holy**" bringers of enlightenment.



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Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Gospel according to St. Matthew 7 : 22 - 23)

For, you see, while Baha'is proclaim the wondrous and "advanced" goals of "Baha'u'llah" (World peace, universal languages, elimination of abject poverty, unity of all religion), they do so at a spiritually suicidal cost. They must reject the exclusive Salvation that comes by way of Christ's death and Resurrection alone, for they are set to reject the ultimate, final and exclusive nature of who He was and what He did. Their "faith" in Jesus must become a false faith as they relegate His "dispensation" to that of a more primitive message for a more primitive age. Thus, they relegate the singular Salvation of all mankind to such a degraded station. Once again, the Jesus Baha'is say they honor is some mystical teacher/guru not found in Scripture. It is not the Messiah that Jesus claimed to be. The Baha'i world view does not allow Baha'is to really honor who He was, who and what we are (lost sinners), and the infinite significance of what he alone accomplished (our true and ONLY Salvation). All the wonderful goals Baha'is claim as "fruit", are, to quote Scripture, "as filthy rags", IN COMPARISON to their real and God rejecting refusal to recognize their hopelessly sinful condition, and thereby rejecting the unfathomable and singular grace of God through Christ. Baha'i theology can only see the "good" Baha'is might do and are blindly puffed up. God can see their far greater wickedness as sinful people (as are we all), and the false pride of a self proclaimed holiness that assumes an ability to "attain to the shores of that most great ocean by their own innate powers", to paraphrase "Baha'u'llah". Thus, Baha'is willfully reject Salvation for they will not humble themselves to worship Jesus Christ alone as Savior of all for all time, but gather to themselves teachers to tickle their ears with false and foolishly destructive doctrines of men that degrade the exclusive and universally supreme reality of Jesus' station.

"Baha'u'llah" claims to be both Christ's return, the coming of the promised "comforter" promised by Jesus and the return of the Father proclaimed in Revelation. This makes it necessary for Baha'i theology to somehow deal with the Pentecostal story from the **book of Acts**. Just to be certain that no assumptions are made, I will quote the passage from [page 106 of Some Answered Questions](#) where "Abdul Baha" discusses the Pentecost and compare it to the appropriate

Scriptures. On page 106 of Some Answered Questions Abdul Baha says of Christ's Resurrection;

Answer.--The descent of the Holy Spirit is not like the entrance of air into man; it is an expression and a simile, rather than an exact or a literal image. No, rather it is like the entrance of the image of the sun into the mirror--that is to say, its splendor becomes apparent in it. After the death of Christ the disciples were troubled, and their ideas and thoughts were discordant and contradictory; later they became firm and united, and at the feast of Pentecost they gathered together and detached themselves from the things of this world. Disregarding themselves, they renounced their comfort and worldly happiness, sacrificing their body and soul to the Beloved, abandoning their houses, and becoming wanderers and homeless, even forgetting their own existence. Then they received the help of God, and the power of the Holy Spirit became manifested; the spirituality of Christ triumphed, and the love of God reigned. They were given help at that time and dispersed in different directions, teaching the Cause of God, and giving forth proofs and evidences. So the descent of the Holy Spirit upon the Apostles means their attraction by the Christ Spirit, whereby they acquired stability and firmness. (Page # 106 of Some Answered Questions – Abbas Effendi)

Let's compare this interpretation of the Pentecost to the promise of Christ for a Comforter/Counselor (the prophecy "Baha'u'llah" claims). We can then see whether or not "Abdul Baha"'s interpretation agrees with Both "Baha'u'llah"'s claims to be the promised Counselor and Christ's Words about the fulfillment of the promise.

At [Gospel according to St. John 14:16](#) we find Christ speaking of the promised Counselor that "Baha'u'llah" claims to be, and that Jesus promised in these passages.

And I will ask the Father, and he will give you another Counselor to be with you forever-- the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you... (Gospel according to St. John 14:16)

All this I have spoken while still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will



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remind you of everything I have said to you. (Gospel according to St. John 14:25)

When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. (Gospel according to St. John 15:26)

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. (Gospel according to St. John 16:7)

Now, at Acts Ch 1:3 we are told of Jesus that;

After his suffering, he showed himself to these men (the Disciples) and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. (Book of Acts Ch 1:3)

This passage specifically tells us that Jesus Resurrection had nothing whatsoever to do with a symbolic theory that "After the death of Christ the disciples were troubled, and their ideas and thoughts were discordant and contradictory" and that later, when they became "steadfast", that that was the Resurrection of Christ. Let's not have any nonsense about the Bible meaning to say it, in any honest appraisal of its intent. Symbolism has nothing to do with it. It says that the Disciples were given many convincing proofs that He was "alive" AFTER His death on the cross. The passage tells us that Jesus spoke with them, and ate physical food in their presence, AFTER His death on the cross. Jesus told them not to leave Jerusalem, but to wait SPECIFICALLY "for the gift my Father promised, WHICH YOU HAVE HEARD ME SPEAK ABOUT." (John 14:16, Jn.15:26, Jn.16:7). Jesus tells us SPECIFICALLY that upon waiting in Jerusalem that, "in a few DAYS you will be baptized with the Holy Spirit." Not nearly two thousand years later in the middle of the 19th Century. And, as Jesus' original promise of John 14:16 says that the Counselor promised was to "live with you and be in you" and that this was to be "forever", we must concede that the Counselor was never intended by Christ to be seen as another incarnation of a person such as

"Baha'u'llah" who could never fulfill those criterion, but the direct indwelling of God's Spirit.

The most relevant point concerning all this when we consider "Abdul Baha"'s answered question however, is that all of this excitement and adulation on the part of the Disciples concerning the risen Jesus in Acts ch 1, is BEFORE the Pentecost and thus reveals the false theory that the Pentecost itself was the symbolic story wherein they became "steadfast". In terms of their reaction to having witnessed the literal reality of Jesus' Resurrection, they were already steadfast BEFORE the Pentecost. It is also worth mentioning that "Abdul Baha" is wrong when he says that "At the feast of Pentecost they gathered together and detached themselves from the things of this world. Disregarding themselves, they renounced their comfort and worldly happiness, sacrificing their body and soul to the Beloved, abandoning their houses, and becoming wanderers and homeless, even forgetting their own existence." This too had already happened long before the Pentecost event of Acts ch2. The Apostles had to give those things up at the very inception of their walk with Christ at the beginning of His ministry. Peter had to give up his profession as a fisherman to become a "fisher of men" long before the Pentecost. This reveals another false attempt to try to give another different meaning to the Pentecost account than the obviously intended one.

Acts ch 2,

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.... (Book of Acts 2 : 1 – 4)

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:..... (Book of Acts 2 : 14)

....Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (Book of Acts 2 : 33)



It would seem that perhaps the one thing that God could find unforgivable concerning all this is that one has to TRY, HARD, to ignore what is clearly spelled out and intended here in order to pervert it with theories it obviously cannot intend. It reminds us of another quote of "Baha'u'llah"'s that is much more to the point here than in the instance he first said it.

"Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies." (Kitab-I-Aqdas - para 37 - pg 32)

Read Acts again and repent of theories that are "idle fancies" that "interpreteth" Holy Scripture "otherwise than its OBVIOUS meaning." No symbolism can account for this blatant clash of basic doctrine.

But, as the intention of passages like [Acts ch1](#) is clear, and there is left no legitimate explanation for the obvious conflict, it is instances like this where I come upon another Baha'i explanation from authors like William Sears who asserts that the Apostles wrote what they wrote but "misunderstood" Christ's true intentions. This is easily revealed as wrong when we consider that Jesus hand picked these individuals to be the ONLY representatives of His whole mission to the world. If, as a "manifestation", whose knowledge was "equal" to that of God, He either chose corrupt men to write His story, or allowed them as the sole representatives of His mission and Message to write it misinformed, He would hardly have been able to have been the enlightened manifestation He was supposed to be. We notice that Baha'i prophets are personally prolific by comparison, and with their own pens. Christ SPECIFICALLY left it up to those that He Himself Commissioned to represent His ministry in writing to the world. It would be foolish to suggest that He let the job be done inaccurately. This is not to say that He has not allowed that many would work wickedness and falsehood in His name down through the ages. But to suggest that He would have allowed the only extant record of His teachings, life, ministry, and mission to be utterly left in the hands of men who were either going to dishonestly lie or who had the wrong idea about what He intended is unacceptable. To let Scripture have the last word we can leave it at this. Of the Apostles it says in [Luke 24:45](#) that Jesus,

...opened their minds so they could understand the Scriptures. (Gospel according to St. Luke 24:45)

It is a lie to suggest that they did not understand Christ's intentions in what they wrote.

Thus, in terms of "Baha'u'llah"'s station, we see the claim that he represents Christ's second coming and the coming of the "**comforter/counselor**" is an impossible claim. It is demonstrably against any possible interpretation of Scripture's intention.

But Baha'i doctrine teaches that the Bible's meaning has been largely "**sealed**" and that only "Baha'u'llah"'s interpretation of it is true and legitimate. Bible verses from **Daniel** or **Revelation** are cited (out of context) to support this idea. But as far as Revelation or Daniel telling us that "**the books are sealed**", Baha'i faith jumps to false assumptions to use these verses as license to alter even basic Scriptural themes like mankind's fallen and sinful nature. This idea that "Baha'u'llah" has unsealed the meaning of Scripture is an interesting claim. First of all, in terms of the moral teachings of right and wrong that the Baha'i religion says are the only things that really count in religion, there is nothing to be unsealed! Baha'i religion says that "**teaching**" is the great commission of the manifestations and "**ignorance**" mankind's only sickness. But Moses was given the Ten Commandments and there is not one mystery among them. Peace, love of God and fellow man, selfless generosity; these are not teachings that must be unsealed before we can understand what they would have us do. They have always been clearly understandable. Jesus even showed that the "**Law**" was much simpler to understand than ten commands for He told us that all of the Law was summed up in two simple truths; that we should love God with all our hearts and that we should love our neighbor as our self. This does not change the Law, it confirms it and reinforces the Scriptural concept that mankind has ALWAYS been responsible for knowing the Truth and acting according to it.

Nowhere does it say, or is it implied in the Bible that "**all**" Scripture is sealed. According to Baha'i ideology itself the idea would make no sense if the Bible was to have ever had any value as a teaching tool by which men might improve their behavior. In truth, only certain passages of prophecy were said to have been sealed and these deal only with specifics concerning dates and times in the end times. They do not refer to intellectually acceptable symbolic meanings for Jesus' nature and Resurrection, miracles, angels, Satan, Heaven and Hell, or any of the other Baha'i scriptural redefinitions by "**unsealing**". Beyond this fact there are several scriptural proofs that negate the possibility that "Baha'u'llah" unsealed



the true meaning of Holy Scripture. **Luke 24:45** tells us once and for all that Jesus Himself unsealed and made clear to the Apostolic authors of the New Testament the intentions of the Bible nearly 2,000 years before "Baha'u'llah".

Then He (Jesus) opened their minds so they could understand the scriptures. (Gospel according to St. Luke 24:45).

It is wrong to suggest that they either misunderstood Jesus or that the Scriptures were sealed to them.

However Christians are told that "Baha'u'llah" unsealed the Scripture's true meaning, which was formerly sealed. Having lived in the 19th century, his then must be "**another Gospel**" than that of Paul and the Apostles who presumably misunderstood the Bible and Christ's intentions. Paul tells us

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different Gospel- which is really no Gospel. Evidently some people are throwing you into confusion and are trying to pervert the Gospel of Christ. But even if we or an angel from Heaven should preach a Gospel other than the one WE preached to you, let him be eternally condemned. As we have already said, so now I say again. If anybody is preaching a Gospel other than what you accepted let him be eternally condemned. (St. Paul – Bible - Galatians 1:6)

Paul's words seem harsh, presumptuous, and unforgiving. But they are in agreement with Christ's own words of warning about blaspheming against the Holy Spirit. For the "**one who called you by the grace of Christ**" that Paul refers to is the Holy Spirit, Jesus' promised Counselor sent to them at the Pentecost.

In closing we should recognize several things at this point concerning "Baha'u'llah"'s professed "**station**". He creates a double standard between his own defining principles for himself as opposed to all other manifestations. He attempts to make all other's theology seasonal and subjective while asserting objective, supreme, and final permanence to his own. He contradicts the established Baha'i principle wherein every manifestation's "**Message**" is said to be corrupted by humanity, promising that his revelation will not fall into a "**Winter**" type state. Yet this, however, also contradicts the other passages he

has written where he specifically laments the fact that, just as has always happened with all manifestations, his dispensation too was historically rejected by "**corrupt**" humanity. We observe that if he is correct in that his revelation will remain supreme, even for only 1,000 years, (still a double standard against the station he assigns all other manifestations), it negates the possibility of any concept of progressive revelation. Yet Baha'i doctrine rests needily of the concept to try to justify "Baha'u'llah"'s claiming a higher, "**advanced**" revelation in the first place! "Baha'u'llah"'s 1,000 year term limit that would freeze human progress for a millennium is completely irrational from the proposed perspective of progressive revelation wherein revelation is said to be periodically updated as man "**progresses**" spiritually. But the concept of progressive revelation itself is observably irrational when we consider its claim that man is only given "**doses**" of spirituality according to his immediate level of capacity, and then look out into the present world of spiritual ills and recall how "Baha'u'llah"'s "**revelation**" supposedly represents, as he claims, the "**final**" and "**perfected**" fulfillment of "**all the promises of God as recorded in the Scriptures.**"

But the most significant problem lies in the fact that the entire mass of doctrine defining "Baha'u'llah" is utterly incompatible with the Savior -Messiah Christ of the Bible. One who is wise will reject such a false prophet and turn fully to the untainted Gospel of Jesus Christ who died, once for all, worthy by virtue of His exclusive incarnate deity, to stand in the gap for a sinfully doomed humanity. Messiah, not "**good teacher**". Able, by way of His singularly sinless Godhood, but more significant, willing. Willing to take the penalty for our unrighteousness. A gift unparalleled in all of human history.

At last I would like to remind you that according to Mirza Hussein Ali the Bible is present in its pure (uncorrupted) form. As we refer in "**Bible changed or unchanged**".



Position of the Companions – according to Shoghi Effendi's 'God Passes by'

Mullah Husayn Bushrui

Baha says: "But for him, God would not have been established upon the seat of His mercy nor ascended the throne of eternal glory" (page 10).

In fact it was through Mulla Husayn Bushrui that "Bab" could gather followers for his heretic beliefs. Hence here God refers to "Bab".

Quddus

"Quddus was immortalised by Him (Bab), Ismillah hir Akher (The last name of God) and on him Bahaullah conferred the sublime title of Nuqtatul Akher (The Last Point) page 35.

This was because Quddus was the Last Letter of the Living.

Tahera

Tahera was reincarnation of the Holy Lady Fatema, (page 25)

Abdul Baha joined her name to those of Sarah, Asiyah, Virgin Mary, and Fatimah (page 216)

Baha's Wife

The saintly wife of Baha was named as His perpetual consort in all the worlds of God (page 69)



Position of Mirza Yayha Noori – “Subh e Azal” according to Shoghi Effendi's ‘God Passes by’

After reading a lot about the lofty positions of the proponents of The Bahai Faith, let's look at the life of the avowed enemy **of Mirza Hussein Ali, his own brother Mirza Yahya Nuri**. Since he is an enemy of The **Bahai Faith**, it is but natural that pleasant things will not be written about him. However we will only analyse how low Shoghi Effendi can actually fall in actually slandering his own ancestral blood.

Actually, Shoghi Effendi seems to be quite confused about the position of Mirza Yahya or is it that he is deliberately fooling to save the face of The Bahai Faith. We find a lot of contradictions in his words.

Was Mirza Yahya Nuri the successor of the “Bab”???

Here Shoghi Effendi is in a dilemma. History proves that Mirza Yahya Nuri was actually the successor of the “Bab”. If Shoghi Effendi admits it, in a single strike of the pen, he will nullify the claims of “Bahauallah”, and the religion of The Bahai Faith, if he doesn't, then he faces the problems of answering historians and many of the analysts like you and me.

Let us view the **various versions of Shoghi Effendi regarding Mirza Ali Muhammad**.

The Bab never named a successor or a vicegerent (page 23)

Bab nominated Mirza Yahya on the advice of Baha (page 23)

When His (Bab's) nominee (Mirza Yahya) roamed the mountains and the plains of the neighborhood of Rasht. (page 45)

The nominee of the Bab was the credulous and the cowardly Mirza Yahya (page 72)

Mirza Yahya claimed to be the successor of the Bab (page 73)

Mirza Yahya was the provisionally appointed centre of Babism (page 81)

Mirza Yaha was one of the half-brothers of Bahauallah, the nominee of the Bab, and the recognised chief of the Babi community (page 103)

Thus even though he tried a lot to hide it, Shoghi Effendi has to admit that Mirza Yahya was infact the successor of the “Bab”. Hence the claim of “Baha” was void and without merit.

The Character and Deeds of Mirza Yahya

Shoghi Effendi has tried to malign the character of Mirza Yahya. It is not that Mirza Yahya Nuri was a nice man, he may have been evil but Shoghi Effendi has bent over backwards to malign him. His main motive to slander the character of Mirza Yahya was to build a ground for the successorship of Mirza Hussein Ali amongst the Babis after the demise of Mirza Ali Muhammad.

However he has not realised that the successor of “Bab” should be as crafty and vile as him. The fact that “Baha” could manage to overcome the crafty Mirza Yahya shows the high level of craftiness found in him.

Mirza Yayha was credulous and cowardly (page 72)

The Various Disguises of Mirza Yahya

Mirza Yayha, a bewildered fugitive in the guise of a dervish, with a kashkul (alms bowl) in his hand, roamed the mountains of Rasht (page 45)

With Bab no longer in the midst of his followers, his nominee (Mirza Yahya) either seeking a safe hiding place or wearing the disguise of a dervish or of an Arab wandering from time to time (page 73)

Mirza Yahya after the execution of the Bab sustained such a violent shock that his faith almost forsake him. Wandering for a time in the guise of a dervish, he by his behaviour, had so severely tasted the loyalty of his fellow believers in Nur, that they too wavered in their convictions, some of them going so far as to throw in their lot with the enemy. He subsequently proceeded to Rasht and concealed himself in the province of Ghitan until his departure to Kirmanshah, when in order to better screen himself, he entered in the services of a certain Abdullah Qazvini, a maker of shrouds and became a vendor of his goods... He



then proceeded in the garb of an Arab by way of Mandalij to Baghdad. He established himself there in the street of the charcoal makers, situated in a dilapidated quarter of the city, and placing a turban upon his head and assuming the name of Haji Ali, he embarked upon his newly chosen profession (page 73)

Mirza Yahya has even after the return of Baha from Sulaymania, either chosen to maintain himself in an inglorious seclusion in his own house or had withdrawn whenever danger threatened to such places at Hillah and Basra. To the latter he fled disguised as a Baghdadi Jew, and became a shoe merchant. (page 114)

The conduct of Mirza Yahya who prided himself on his high sounding titles of Mirat-ul- Azaliyah (Everlasting Mirror), of Subh-e-Azal (Morning of Eternity) and of Ismul Azal (Name of Eternity).. were by now assuming such a character that the prestige of the faith was being directly involved or its future security seriously imperiled (page 73)

Mirza Yahya dispatched Mirza Mohammed Mazandarani, one of his supporters, for the express purpose of murdering (Asadullah) Dayyan (page 79)

Dayyan however was murdered by Khadimullah, the servant of Bahauallah (page 79)

Mirza Yahya ordered that the cousin of the Bab, Mirza Ali Akbar, a fervent admirer of Dayan, be secretly put to death (page 79)

Mirza Yahya along with a band of ruffians used to snatch at night, the turbans from the heads of wealthy pilgrims who had congregated at Kerbala, steal their shoes, rid the shrine of Imam Hussain of its diwans and candles and seize the drinking cups from the water fountains. (page 79)

The Decline of Mirza Yahya and His Subsequent Deeds

It was the period of exile of Baha during which the prestige of the community's nominal head steadily declined from the scene. (page 81)

When Mirza Yahya heard about the claim of prophethood by Baha and his honoring by the people, he remarked to Sayid Mohammed, Had I not chosen to hide myself, had I revealed my identity, the honour accorded to him (Baha) would have been mine too. (page 99)

Mirza Yahya stained the annals of his faith with indelible infamy. His corruption in scores of instances, of the texts of Bab's writings, the blasphemous addition he made to the Adhan in which he identified himself with Divinity, his condemnation to death of all the mirrors of the Bab's Dispensations, his dastardly hand in the murder of Dayan, his foul deed in bringing about the murder of Mirza Ali Akbar, the Bab's cousin, his unspeakable repugnant violation of the honour of the Bab himself (illicit relations with the Bab's wife) were to be thrown into yet more into lurid light by further acts, the perpetration of which were to seal irretrievably his doom. (page 104)

Mirza Yahya made desperate designs to poison the Baha and his companions... he invited Baha to his house where one day, having smeared his cup with a substance which he had connected, he succeeded in poisoning him sufficiently to produce in him an illness which lasted no less than a month and which was accompanied by severe pains and high fever, the aftermath of which left Baha with a shaking hand that lasted till the end of his life.(page 104-105)

Mirza Yahya poisoned the well which provided water for the family and companions of Baha (page 105)

Mirza Yahya asked Ustad Mohammed Sulayman, the barber to assassinate Baha while he was attending to Him. (page 105)

Baha made Aqa Jaan read out a part of the revelation to Mirza Yahya and asked him to reply it. The reply however was a counter declaration specifying the hour and the minute in which he had been made the recipient of an independent revelation, necessitating the unqualified submission to him of the people of the Earth, both of the East and the West. (page 105). Now whom do we believe??



Mirza Yahya sent one of the wives to the Government house to complain that her husband had been cheated of their rights and that her children were on the verge of starvation. (page 106).

Mirza Yahya challenged Baha for a debate, which never took place. (page 106-107)

So great was the conflict between the two brothers that Baha was banished to the penal colony of Acca and Mirza Yahya to Famagusta in Cyprus (page 113).

The episode of Mirza Yahya and “Bahauallah” also throws light on the Unity or rather Disunity between the brothers. Unity is one of the teachings of The Bahai Faith, i.e., Bahais advocate Universal brotherhood between the people. But if two blood brothers, and both of which are in leadership positions could not maintain brotherhood and unity between themselves, then how can they preach it to the world. This shows the fallacy of their claims and the deception of their religion.



Oneness of Mankind OR Blood thicker than water

This is a short account of “Bahauallah” and his brother Mirza Yahya Noori, their lives together and the animosity between them. The objective of this article is simply to bring to the fore that fact that “Bahauallah” did not practice what he preached. Let us see how.

This article is not about the inhuman acts of the group. The aim of the investigation has not been to prepare a report of their crimes, because only a list of them will form a voluminous book. We wanted to see only how this ideology which claims to be divine, has met the needs of men for unity and solidarity.

We will see that the foundation of this religion was essentially built on opposition to unity and correlation. **We know that the family is the smallest and the most correlative organ of society and the cornerstone of the high mansion of "Oneness of Mankind."** Now if someone does not want to or is unable to establish unity in this small unit and on the contrary induces an abusive and bloody conflict in its place, he will never be able to think of "Oneness of Mankind", and will make no effort to create it. Rather he will make an attempt to destroy it as far as he can.

The article and the references make it clear that “Bahauallah” was unable to maintain a united relationship with his brother. While he adhered to him in lesser times, he conveniently abandoned him at the first available opportunity. Truly, this reflects on the personality of “Bahauallah” and opens our eyes to their deception.

Mirza Yahya "Subh-e-Azal" was 13 years younger than “Bahauallah”. He became a Babi at the age of 14. According to Nuqtatul Qaaf, when Mirza Yahya went in the presence of Qurratul Ayn at Barfarosh, **"She truly nourished him with her milk until he became strong in manners and ethics under her training and guidance."**

Since Mirza Yahya was a great favorite of Quddoos and Qurratul Ayn, all the other Babis also humored him. Consequently, he became everybody's 'darling'.

Even the “Bab” himself sent him prized personal possessions like his ink pot, papers, writings, dresses and rings to Mirza Yahya. Moreover in his will he clearly nominated Mirza Yahya as his successor.

The Emperor of Iran had executed the “Bab”. Naturally, the Babis bore a lot of animosity against him. A feeling of revenge had crept into them. All this resulted in an unsuccessful attempt by the Babis to assassinate the Emperor. This attempt having failed, the Emperor now knowing of the intention of the Babis was furious at them. He imprisoned all those involved in the assassination attempt. In this connection, “Bahauallah” was imprisoned, whereas, Mirza Yahya escaped to Baghdad posing as a Sufi. After spending 9 months in prison, “Bahauallah” was released after the intervention of the Russian Embassy. After his release, “Bahauallah” went to Baghdad.

For the next 10 years the two brothers lived in Baghdad. During this period, since Bab appointed Mirza Yahya as the successor, “Bahauallah” too surrendered to his orders and executed his commands as his agent. This becomes clear from his writings during this period, which are full of expression and devotion to Mirza Yahya and announce his obedience to him. (Ref: *Book of Iqan*, by “Bahauallah”, Page 195)

This continued until a dispute arose between the brothers over the leadership of the followers. It is from here that the power struggle between them becomes apparent. “Bahauallah” abandoned obedience to Yahya's orders and represented himself as the envoy of God and the leader of the Bahais. This claim which was in contradiction with the beliefs and the sayings of the Babis caused disunion and in this manner a conflict arose between Yahya and “Bahauallah” and consequently among their followers.

In this conflict, all human manners like 'politeness', etiquette', were conveniently forgotten. “Bahauallah” called his brother as **“lamb”** (Ref: Asrar al Athar-e-Khususi, Vol 4 page 197), **“Satan”** (Ref: Asrar al Athar-e-Khususi. Vol 4, page 101 and Vol 5, page 346) and entitled him as a **“bull”** (“Bahauallah”, the Book Badi, page 772). He abused him as a **“deceptive snake”** (Asrar al Athar-e-Khususi, vol 4 page 34) and called his followers as **“dogs”**. (Ref: Asrar al Athar-e-Khususi, Vol 5 page 177) He considered their sayings as the calls of the **“wolf”** and the **“pig”** (Ref: Asrar al Athar-e-Khususi, Vol 5 page 177). At this time the brothers started



divulging their hidden secrets. Consequently many of the concealed sins and unspeakable sins and defects hidden from the sight of the public were disclosed.

The disunion and conflict between the brothers and the followers did not cease with the name-calling and mud slinging, and after a while the followers of "Bahauallah" began to massacre the adherents of Yahya at his command. They trapped the opponents through foul lots and swooped down upon them and murdered them in cold blood (Ref: Ishraq Khavari, Abd-al-Hamid, Tarikh-e-Amr. page 245).

"Bahauallah" had a sister by the name of Madame Izayah, who wrote a book entitled "Awakening the Sleepy." She points out to the inhuman massacres of the Babis in various parts of the book and names many people who had been killed through cutting off their necks or ripping off their bellies, or suffocating them in the river or shooting them, because of not believing in "Bahauallah". (Ref: Iziya-e-Khanum, Tanbih-al-Na'imin, page 15-16)

Professor Browne in his book 'Materials For The Study Of The Babi and Bahai Faith' writes regarding the ordinance of the Turkish Government on 5th RA 1585 A.H. wherein it is written that it seems that there is enmity between Mirza Subhe Azal and Bahauallah and their followers. It is therefore ordered that Subhe Azal along with his supporters go to Cyprus and Bahauallah and the rest of the other disciples migrate to Akka. These are the very proponents of Unity on a universal level, while two brothers cannot live in peace and the government had to send them away separately to far off places. How can such people spread Unity!

Bahauallah murdered Mohammad Isfahani, Aga Jan Kashani, Mirza Reza Quds, Nasrullah Tafrashi and Mahmood Haj on 22nd January 1872 in Akka. As a result Bahauallah and his sons Abdul Baha and Mohammad Ali got six months jail sentence, while others served sentence for seven years and some of them even served for 15 years (Nigashte Haji Maftoon, page 232). The Bahais plunder the innocent and murder their opponents and yet claim to spread unity!

Bahauallah murdered Mohammad Ali Salman and two other Azalis and hid their bodies in a house in Akka. When the stench spread, Bahauallah saved his skin by saying that they had died their natural death (Reference: same as above).

Professor Browne in the Persian preface of Nuktatul Qaf has mentioned that even among the Hurufe Hayy - Syed Ali Arab Tabrizi, Mullah Rajab Ali, Aga Mohammad Ali, Haji Mirza Ahmed Kashani the brother of Mirza Jani (author of Nuktatul Qaf), Haji Mirza Mohammad Raza, Hajim Ibraheem, Haji Jafar, Husain Ali, Aga Abul Kasim Kashani and Mirza Buzurg Kermanshahi were murdered at different places by the Bahais though they believed in the Bab they refused to acknowledge Bahauallah .

Both Bahauallah and Subhe Azal used to accuse each other of cruelty and oppression. Bahauallah took precedence in complaining to the Ottoman Government and managed to stop the monthly stipend that Subhe Azal used to receive. Subhe Azal died in a state of abject poverty on 29th April 1912. There was no Bahai or Azali present to lift his body ('Materials For The Study Of The Babi Religion, page 312')

Subhe Azal's eldest son used to work as a porter in the Cyprus Railway. A second son converted to Christianity. (Materials For The Study Of The Babi Religion, page 314)

The relations of Abdul Baha with his brothers

Bahauallah had two wives. From the first wife, Abdul Baha was the only surviving child. The other surviving children were from his second wife. Immediately after the death of Bahauallah, the brothers started to fight with each other. According to Mirza Jawad, Abdul Baha had a strong dislike to his brothers. Anybody who did not hate his brother, Mohammed Ali was called Kafir by Abdul Baha (Materials For The Study Of The Babi Religion, page 80-81).

In 1898 when the younger brother of Mohammad Ali expired, Abdul Baha and his friends did not attend his funeral. On the contrary, Abdul Baha tried to kidnap the bereaved widow. However Mirza Khadimullah prevented this crime from taking place.

In 1897 Khadimullah and Mohammad Ali declared that the acts and sayings of Abdul Baha were contrary to the divine laws. When Abdul Baha came to know of this he rushed inside the house of Mohammad Ali and drove him out naked while his followers were beating him. Even Abdul Baha himself beat him. He then ordered his followers to lock Mohammad Ali up in a stable and to snatch



Combat Kit

(Baha'i Faith)

Oneness of Mankind OR Blood
thicker than water

away all the writings of Bahauallah with him and to label him "Satan" (Materials For The Study Of The Babi Religion, page 85-87).

This news reached Dr.Kahyrullah in America who was a renowned Bahai preacher. He left Abdul Baha and joined Mohammad Ali. Mirza Hassan KH** who was an ardent supporter of Abdul Baha then warned him that if he would not support Abdul Baha he would be killed. The followers of Abdul Baha have tried to commit murders in America also. (Materials For The Study Of The Babi Religion, page 156-157).

Abdul Baha killed one of the supporters of Mohammad Ali - Mirza Yahya of Jeddah. (Kawkabe Hind, volume 7, pages 9-11. Also Materials For The Study Of The Babi Religion, page 156-157). The supporters of Abdul Baha called those who sided with Mohammad Ali as polytheists. Also Abdul Baha prohibited them from visiting the followers of Mohammad Ali.

If the leaders have this attitude how can their followers maintain unity as well as search of truth INDEPENDENTLY. In fact they should abstain from uttering the word unity altogether due to the shame their heinous crimes have brought upon humanity.



Position of Mirza Abbas Effendi “Abdul Baha” according to Shoghi Effendi’s ‘God Passes by’

Baha called him as Master, mystery of God, ...as one who is endowed with superhuman knowledge... as the stainless mirror reflecting His (Baha's) light...as this sacred and glorious being, this branch of Holiness...as God's most great bounty unto men, as His most powerful bounty conferred upon them (page 152).

Baha says regarding Abdul Baha, whoever has turned towards him has turned towards God.... From whose tongue God will cause the signs of his power to stream forth, as the one who God has specially chosen for His Cause... as the gulf that has branched out of this ocean that has encompassed all the created things... as the one around whom all names revolve...as a shelter for mankind...as a stronghold for whoever has believed in God (page 152)

A little girl saw Jesus in her dream. When she saw the photograph of Abdul Baha she identified it as the Jesus she had seen in her dream. (page 182)

A Syrian woman flung herself at the feet of Abdul Baha and said I confess that in Thee I have seen the spirit of God and Jesus Christ Himself. (page 182).

Mrs Hearst, a Bahai said "He Abdul Baha is the son of God, and the spirit of His father resides in Him. (page 162)

Thus now even “Abdul Baha” is God.



Pray to "Baha'u'llah"

"He suggests that you daily pray to Baha'u'llah to let you meet a soul receptive to His Message." (Shoghi Effendi: [Prayer, Meditation, ..., page 243](#))

"I pray that the almighty hand of Bahá'u'lláh may guide and sustain you in your high and historic endeavours." (Shoghi Effendi: [Letters to Australia & New Zealand, p8](#))

"just as the plant stretches out to the sunlight - from which it receives life and growth - so we turn our hearts to the Manifestation of God, Baha'u'llah, when we pray..." (Baha'u'llah: [Aqdas: Notes, page 169](#))

"The Guardian will continuously pray that Baha'u'llah will strengthen and guide the Indian friends..." (Shoghi Effendi: [Dawn of a New Day, page 98](#))

"...pray for him that Baha'u'llah may, in His infinite mercy and love, open again his eyes..." (Shoghi Effendi: [Letters to Aust. and New Zealand, page 20](#))

"He hopes the believers there are all well and safe, and will pray for the confirmations of Baha'u'llah in their contemplated teaching campaign." (Shoghi Effendi: [Unfolding Destiny, page 145](#))

"Also you should pray to Baha'u'llah to help unite you with your husband and make your home a true and happy home." (Shoghi Effendi: [Family Life, page 405](#))

"If you find you need to visualize someone when you pray, think of the Master. Through Him you can address Baha'u'llah. Gradually try to think of the qualities of the Manifestation, and in that way a mental form will fade out, for after all the body is not the thing, His Spirit is there and is the essential, everlasting element." (Shoghi Effendi: [Prayer, Meditation page 242](#))

Note:

This is what Oxford's has to say:

1 a homage or reverence paid to a deity, esp. in a formal service. b the acts, rites, or ceremonies of worship. 2 adoration or devotion comparable to religious homage shown towards a person or principle (the worship of wealth; regarded them with worship in their eyes). 3 archaic worthiness, merit; recognition given or due to these; honour and respect.

--v. (worshipped, worshipping; US worshiped, worshipping) 1 tr. adore as divine; honour with religious rites. 2 tr. idolize or regard with adoration (worships the ground she walks on). 3 intr. attend public worship. 4 intr. Be full of adoration. /Your (or His or Her) Worship esp. Brit. a title of respect used to or of a mayor, certain magistrates, etc. //worshipper n. (US worshiper). [OE weorthscipe (as WORTH, -SHIP)]

*Now how is it that Baha'is *don't* worship Baha'u'llah, given that Baha'is pray to him, consider him to be divine, turn in the direction of his burial place during obligatory prayer, ask for his blessings and confirmation, believe he has power to effect change in the world despite his being deceased?*



Combat Kit

(Baha'i Faith)

Titles of "Bahauallah" in bahai scripture

Titles of "Bahauallah" in bahai scripture

- the Judge
- the Lawgiver and Redeemer of all mankind
- as the Organizer of the entire planet
- the Unifier of the children of men
- the Inaugurator of the long-awaited millennium
- the Originator of a new "Universal Cycle"
- the Establisher of the Most Great Peace
- the Fountain of the Most Great Justice
- the Proclaimer of the coming of age of the entire human race
- the Creator of a new World Order
- the Inspirer and Founder of a world civilization.
- the incarnation of the "Everlasting Father"
- the "Lord of Hosts" come down "with ten thousands of saints"
- Christ returned "in the glory of the Father"
- the return of the Imám Husayn
- the descent of the "Spirit of God" (Jesus Christ)
- the promised Sháh-Bahrám
- the reincarnation of Krishna
- the fifth Buddha.
- the "Lord of Lords"
- the "Most Great Name"
- the "Ancient Beauty"
- the "Pen of the Most High"
- the "Hidden Name"
- the "Preserved Treasure"
- "He Whom God will make manifest"
- the "Most Great Light"
- the "All-Highest Horizon"
- the "Most Great Ocean"
- the "Supreme Heaven"
- the "Pre-Existent Root"
- the "Self-Subsistent"
- the "Day-Star of the Universe"
- the "Great Announcement"
- the "Speaker on Sinai"
- the "Sifter of Men"
- the "Wronged One of the World"
- the "Desire of the Nations"
- the "Lord of the Covenant"
- the "Tree beyond which there is no passing"
- the "Glory of the Lord"
- the "Everlasting Father"
- the "Prince of Peace"
- the "Wonderful"
- the "Counsellor"
- the "Rod come forth out of the stem of Jesse"
- "Lord of Hosts"
- "King of Glory"
- the "Desire of all nations"
- the "Branch"
- the "Lord"
- the World-Savior Sháh-Bahrám
- "a Buddha named Maitreya, the Buddha of universal fellowship"
- the "Most Great Spirit"
- the "Tenth Avatar"
- the "Immaculate Manifestation of Krishna"
- the "Prince of this world"
- the "Comforter" (Please refer Note)
- the "Spirit of Truth"
- the "Lord of the Vineyard"
- the "Son of Man" Who "shall come in the glory of His Father"
- the "Glory of God"
- "Alpha and Omega"
- "the Beginning and the End"
- "the First and the Last"
- the "third" Messenger, sent down to "strengthen" the two who preceded Him.
- "Him Who conversed with Moses from the Burning Bush on Sinai."
- the Qayyúm
- the "Essence of Being"
- the "Remnant of God"



Combat Kit

(Baha'i Faith)

Titles of "Bahauallah" in bahai scripture

- the "Omnipotent Master"
 - the "Crimson, all-encompassing Light"
 - "Lord of the visible and invisible"
 - the "sole Object of all previous Revelations, including The Revelation of the
 - Qá'im Himself"
 - the "Abhá Horizon"
 - the King of Divine might"
- (an abridged selection from God Passes By, p93-99)

Note:

Baha'is are fond of hijacking the prophecies of the coming of the Paraclete by Jesus and apply it to bahauallah.

Let see:

(Letters from the Guardian to Australia and New Zealand, by Shoghi Effendi, p. 41) : No. 6. Revelations 3.12, refers to the Revelation of Bahá'u'lláh. No. 7. References in the Bible to "Mt. Paran" and "Paraclete " refer to Muhammad's Revelation. Deuteronomy 33.2; Genesis 21.21.; Numbers 12.16; Numbers 13.3.; Genesis 17.20 refers to the twelve Imams and in the Revelation of St. John, Chap. 11.

Further we find Abdul Baha claiming that Muhammad PBUH was the Comforter/Paraclete:

His Holiness Abraham, on Him be peace, made a covenant concerning His Holiness Moses and gave the glad-tidings of His coming. His Holiness Moses made a covenant concerning the Promised One, i.e. His Holiness Christ, and announced the good news of His Manifestation to the world. His Holiness Christ made a covenant concerning the Paraclete (i.e Muhammad PBUH) and gave the tidings of His coming. His Holiness the Prophet Muhammad made a covenant concerning His Holiness the Báb and the Báb was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Báb made a Covenant concerning the Blessed Beauty of Bahá'u'lláh and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by His Holiness the Báb. Bahá'u'lláh made a covenant concerning a promised One who

will become manifest after one thousand or thousands of years. He likewise, with His Supreme Pen, entered into a great Covenant and Testament with all the Bahá'ís whereby they were all commanded to follow the Center of the Covenant after His departure, and turn not away even to a hair's breadth from obeying Him. (Bahá'í World Faith, by "Abdu'l-Bahá", p. 358)

Also in the [Kitab-i-Iqan](#) page 25 "Bahauallah" himself says the following : These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in he Ridván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him (i.e Muhammad PBUH !). In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming (i.e the coming of Muhammad PBUH), He said unto them:"Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man (i.e Muhammad) in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man (i.e Muhammad) coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." [Matthew 24:29-31] Rendered into the Persian tongue, the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

26

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to



Combat Kit

(Baha'i Faith)

Titles of "Bahauallah" in bahai scripture

the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory (i.e Muhammad PBUH !), inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit (i.e Muhammad PBUH) hath repaired unto the retreats of its ancient sovereignty

In his [tablet to Shah Naser Deen Shah of Iran](#), with regards to the Christian rejection of Muhammad PBUH, bahauallah said the following :

"So too the people of the Gospel regard it as impossible that after jesus the Son of Mary any Founder of a new religion should shine forth from the day spring of the Divine Will; and they seek a proof in this verse which is in the Gospel: 'Verily it may be that the heaven and the earth should pass away, but the word of the Son of Man shall never pass away.'^[n48] And they hold that what Jesus the Son of Mary hath said and commanded shall not suffer change, whereas he saith in one place in the Gospel, 'Verily I go and come [again]'; and in the Gospel of John likewise He giveth tidings of 'the Comforting Spirit which shall come after me'; while in the Gospel of Luke also certain signs are mentioned. But, because some of the doctors of that faith have propounded for each utterance an explanation after their own lusts, therefore have they remained veiled from the meaning intended."

Yet in contradiction we find "Bahauallah" saying elsewhere:

Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise. Say, this is the One Who hath glorified the Son and hath .. ([Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, p. 12](#))

Note:

Interestingly the claims of Bahauallah to be the Spirit of Truth were one of his later proclamations since the Kitáb-i-Aqdas was written in the latter part of his ministry, while the letter to the Shah was written much earlier. This is a common

theme in baha'i history, and indeed in all fraudulent claims to Messiahhood. The bab himself started out saying he was simply the bab or "gate" to the Hidden Imam Mahdi of Twelver Shia folklore. Then his pretensions rose to being the Mahdi himself and finally to being the "nuqta" or the point of convergence of all prophecies and previous religions, a station quite similar to that chosen by bahauallah. In the fraud, Mirza Ghulam Ahmad of India who almost at the same time claimed to be the same thing the bab and bahauallah claimed, we see a similar phenomenon. First Ahmad claimed to be the Mahdi. Then he claimed he was metaphorically the Virgin Mary and then he gave "birth" to Jesus and he "became" metaphorically Jesus and thus his claim to being the Messiah of Islam. It is of interest to note that these Ahmadis/Qadianis are a larger group today than baha'is and are growing faster than them.

In [John 14:15-17](#) and [John 15:26](#) as well as [John 14:26](#) we see that the paraclete (which Abdul Baha claimed to be referring to Muhammad PBUH) and the Spirit of Truth (which bahauallah claimed for himself) are one and the same person so either Abdul Baha is right or bahauallah is right but not both of them!



Titles of the "Bab" in bahai scripture

- "Lord of the Age" (God Passes By,p4)
- "Vicegerent of God on earth" (God Passes By,p38)
- "the Primal Point" (SWB,p31)
- "the Qa'im" (SWB,p139)
- "the Mihdi" (SWB,p139)
- the "Redeemer" (SWB,p146)
- "the Most Exalted One" (ESW,p166)
- "Thy Lord, the Most High"(Gleanings,p292)
- who "consented to be touched by the manifold ills of the world that He may manifest Himself, and summoned all mankind in His name" (Prayers and Meditations,p40)
- "Him Who is His [God's] Remembrance" (SWB,p63)
- who made "the supreme sacrifice" (Paris Talks,p93)
- "the door of reality" (PUP,p126)
- "the Beloved of the Worlds" (PUP,p399)
- "The Exalted One" (SWAB,p73)
- "The Bab, the Exalted One, is the Morn of Truth, the splendour of Whose light shineth through all regions. He is also the Harbinger of the Most Great Light, the Abha Luminary." (Establishment of U.H.J., page 322)
- "the Manifestation of the Unity and Oneness of God" Baha'i Administration,p11)
- who suffered "a death which even Jesus Christ, as attested by Baha'u'llah, had not faced in the hour of His greatest agony" (God Passes By, p49-50)
- "the "Essence of Essences"
- the "Sea of Seas"
- the "Point round Whom the realities of the Prophets and Messengers revolve"
- "from Whom God hath caused to proceed the knowledge of all that was and shall be"
- Whose "rank excelleth that of all the Prophets"
- Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones"
- the "Morn of Truth"
- "Harbinger of the Most Great Light"
- the "Mystic Fane"
- the "Great Announcement"
- the "Flame of that supernal Light that glowed upon Sinai"
- the "Remembrance of God"
- the "Return of John the Baptist"
- the "Ushidar-Mah"
- the "Return of Elijah"
- the "Second Woe"
- the first of the two "Messengers" the first "Trumpet-Blast" (an abridged selection from God Passes By, p57-58)



Yazharahullaho - 'He Who Allah Shall Manifest'

Point 1

Mirza Muhammad Ali has written that the "Promised One" (i.e. He Whom Allah Shall Manifest) will come in the year "**Ghiaas**" or maximum "**Mustaghees**".
(Kaukabe-Hind page 82)

The Promised One of Bayan will be manifested at Ghiyath (i.e. year 1511 of Bayanic calendar) or until Mustaghath (i.e. year 2001 of Bayanic calendar)
(Bayan - Wahid 2 chapter 17)

The Bahais calculate the year according to **Huruf-e-Abjad**. According to this method "Ghiaas" works out to 1511 Hijri and "Mustaghees" to 2001 Hijri. Also it is unanimously agreed upon by historians that Bab was executed on 28th Shabaan 1266 Hijri. Thus according to Bab, the "Promised One" should come in the year $1266+1511=2777$ AH or maximum $1266+2001=3267$ AH. But this prophecy does not fit Bahauallah. Bahauallah was born 2 years before Bab and he made his claim in the year 1283 AH. It is not befitting Bab's claim of being an 'inspired' person while he could not even give an accurate time limit for the "Manifestation" of his successor. He spoke of a "Manifestation" after 1500 to 2000 years when the prophecy was to be realized in just 15 years! Bab, by giving such extensive limits and considering himself to be the abrogator of the laws of Islam, shows clearly that he expected the reappearance of the 'Promised One', at a gap similar to that at which he placed himself after the Prophet (pbuh), whom he considered to be his immediate predecessor. This discrepancy in the dates leads one to believe that neither was Bab the 'Mahdi' that he claimed to be, nor was Bahauallah the 'One Whom Allah Shall Manifest'

Baha re-Interprets Mustaqath

Baha's misinterpretation of the Mustaghath was, however suppressed by what may be termed his swan-song penned in his own handwriting (see below) wherein he put a new construction on the words **Ghiyath** and **Mustaghath** within the meaning of the provisions of the Bayan, subject to a reservation that he who may appear in the Mustaghath will bear witness that Baha is the lord of the heavens and earth.

With due regard to the historical background, the people of Bayan hold that the historical document corroborates their time-honoured assertion that Baha had been an intruder and interloper who had intruded himself into the interval between the time of the **Primal Point** and **Him-Whom-God-Will-Make-Manifest**, **the promised One of the Bayan**, and that Baha's reservation is a camouflage to disguise his intrusion. An abortive face saving clause.

To facilitate the decipherment of the document a transcription of it follows below:

يا مبدع كل مبدع
هذا مانزل من سماء القدم وفيه فضل مقام لذي فيه استقر جمال الله على
عرش اسم عظيم و انه الموعود في كل الالواح بكل اسم ان انتم من
العارفين و سمى في البيان بمن يظهر و انه سيظهر في المستغاث
بسلطان مبين فطوبى لمن يحضر في ذلك اليوم بين يدي الله بخضوع
منيع و يقرء هذا اللوح في مقابلة العرش لسمع الله نغماته التي
ظهرت من قبل بين السموات والارضين و بذلك ذكر هذا الاسم في
مقعد الذي جعله الله مقدساً عن ذكر العالمين انا ما اردنا فيما ذكر في هذا
اللوحة الا نفسى المهمة على العالمين من ينتظر ظهوراً بعدى انه من
الخاصين و الذي يظهر بعد الالف انه ناطق باسمى و فى المستغاث باني
من يشهد لى باني انا الله رب السموات والارضين ما عرف احد هذا
الظهور الا على قدر انه بكل شئ عليم تمسكوا باقوم بعدى بالاغصان
المنشعبة من هذا الاصل القديم بهم ثمر نفحات قميص بين العالم و
لايجدها الا كل مقبل مستقيم ينبغى لكم يا اهل البهاء بان تستقيموا على
امر الله في كل شأن اياكم ان تتبعوا كل جاهل اثم و بعد الاغصان قدر
لعبد الحاضر لدى العرش مقام رفيع و ينبغى لكم بان توقروا طائفة التي
ظهر بيتهم محبوب العالمين من الذين آمنوا بالله العزيز الحميد كذلك نزل
في البيان و هذا اللوح المنير والذي اعرض منهم انه ممن كفرو اشرك
الا انه من الأخسرين الا بان يتوب انه لهو الغفور الرحيم

Persian Translation of the text above:



است و شرک ورزیده آگاه باش که او از زیانکاران است مگر این که توبه کند البته او آمرزنده مهربان است.

Baha's Swam Song on Ghiyath & Mustaghath

Apparently the expression 'after a while' and 'the ninth year' read out of their context were deemed to be insufficient quotable text on which Baha based his claim and he had to invoke further 'authority' to maintain his claim to be **He Whom God Shall Make Manifest** of the **Bayan**. This time he resorted to the interpretation of the word 'Mustaghath'.

Baha's erroneous interpretation intended to serve his particular purpose, however, was stillborn. It was revealed by Baha himself in a document penned in his own handwriting towards the end of his days, facsimile and translation of which appears below, Baha says that "the promised One was named in the **Bayan Who-Will-Appear [i.e.] He Whom God Will Make Manifest**" and that "in truth he shall appear in the **Mustaghath**" namely after a maximum period of 2001 [two thousand and one years] from the time of the **Primal Point**, as is laid down in the **Bayan**.

ای نو آفریننده هر نو
این همان است که از آسمان قدیم فرود آمده و در آن شرح شده
جایی که در آن استقرار می یابد جمال خدا بر تخت اسم بزرگ به
حقیقت آن همام موعود است در همه الواح هرگاه شما از
خداشناسان باشید در بیان من یظهر نامیده شده است و همانا او در
مستغاث (سال 2001 از عصر بیان) با قدرت ظاهر خواهد شد
بگو سوگند به خدا این روزی است که ندیده چشمان غیب مانند آن
را پس چگونه چشمان شما ای بی خبران ببینید پس خوشا به حال
کسی که در آنروز در حضور خدا با تواضعی بزرگ حاضر شود
و این لوح را در مقابل آن عرش بخواند تا گوش خدا نغمه های او
را بشنود نغمه هایی که پیش از این میان آسمانها و زمین ها ظاهر
شد و بوسیله آن این اسم در جایی که خدا آن را از ذکر جهانیان
مقدس قرار داده ذکر میشود همانا ما در این لوح اراده نکردیم در
باره آنچه گفته شد مگر شخص خودم که محیط بر جهانیان هستم
هرکس بعد از من انتظار ظهوری را بکشد البته او از زیانکاران
است آن که بعد از هزار سال ظاهر میشود نیز به اسم من سخن
میگوید و در مستغاث کسی خواهد آمد که از برای من گواهی
خواهد داد به این که من پروردگار آسمانها و زمین ها هستم کسی
این ظهور را نشناخت مگر اندکی البته او به همه چیز دانا است
ای مردم پس از من چنگ زنید به شاخه های جدا شده از این ریشه
قدیم بوسیله این شاخه ها عطر های پیراهن من در بین جهان
میگذرد این عطر ها را نیابد مگر هر روی آورنده (راه) مستقیم
بر شما سزوار است ای اهل بهاء که استقامت کنید در امر خدا در
همه حال بترسید از این که پیروی کنید از هر نادان گناهکاری و
پس از شاخه های درخت من برای بنده حاضر در نزد این عرش
جایگاهی بلند مقدر شده بر شما شایسته است که طائفه ای را که از
میان آنان محبوب جهانیان ظاهر شده بزرگ شمارید از کسانی که
به خداوند عزیز پسندیده ایمان آوردند چنین آمده در بیان و (در)
این لوح روشنگر آن که اعراض کرد از آنان همانا از کافرین

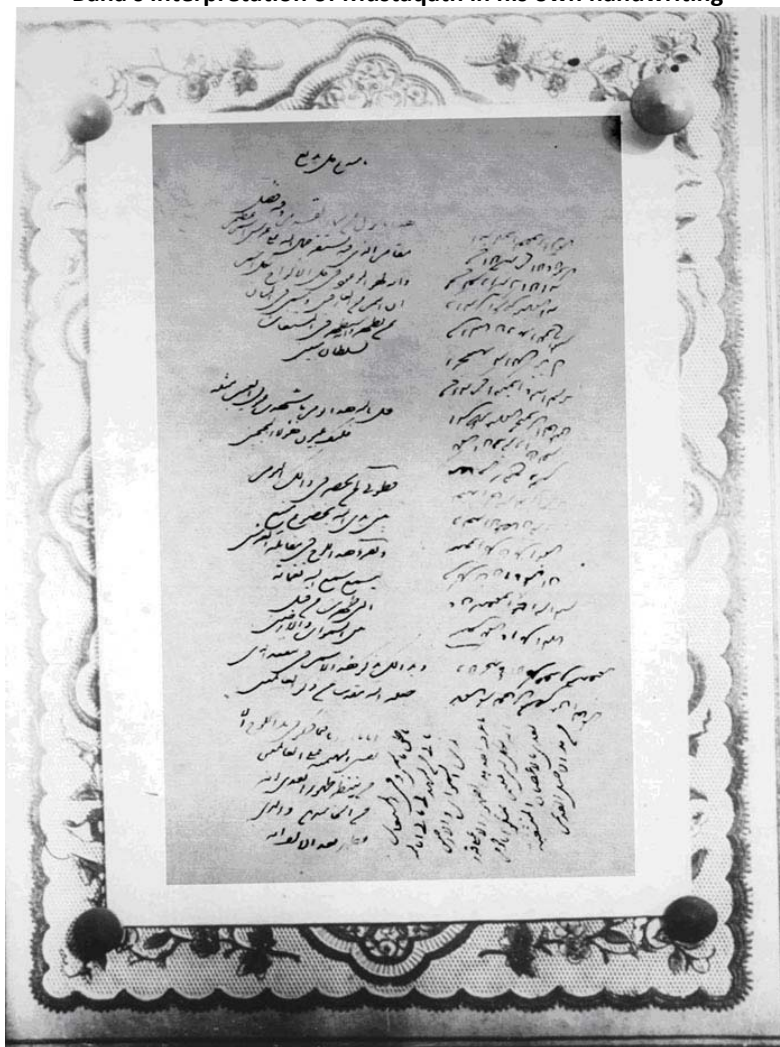


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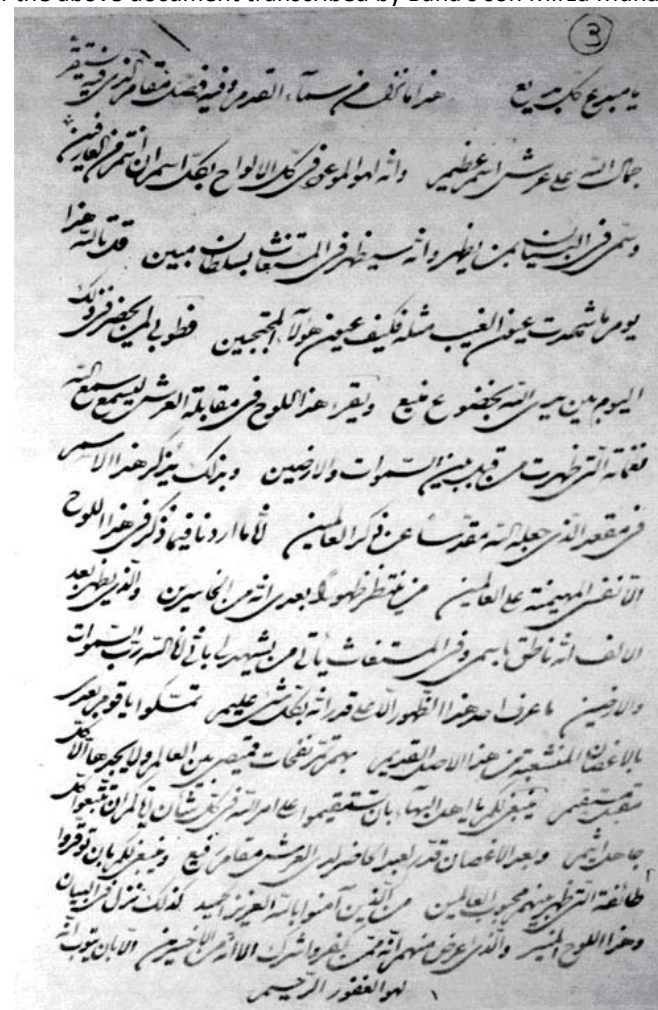
(Baha'i Faith)

Yazharahullaho - 'He Who Allah Shall Manifest'

Baha's interpretation of Mustaqath in his own handwriting



Copy of the above document transcribed by Baha's son Mirza Muhammad Ali



After his pretensions of the greatest magnitude on the strength of his own interpretation of the word Mustaghath as meaning “**nine or nineteen years**” on which he had based his claim to be Him Whom God Shall Manifest or Him Who Shall Appear, foretold by the Primal Point, Baha in what may be termed his swan-song harked back to the words **Ghiyath & Mustaghath** and construed them in



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their true meaning. This new construction superseded his earlier interpretation of the word **Mustaghath** on which the author of the **Dawn-Breakers, Nabil's Narrative**, waxed so eloquent. For obvious reasons not far top seek, Shoghi Effendi translated into English of the Dawn-Breakers, failed to insert a footnote to the effect that earlier interpretation had now become null and void in the light of Baha's new construction.

Unfortunately, neither **Prof. Browne** nor **A.L. Nicholas** had access to this document of such historical importance.

Only **Unitarians**, namely, partisans of Baha's son **Mirza Muhammad Ali**, have revealed the existence of this document wherewith to belabour and rebut Abdul Baha's pretensions and their disclosure was intended for strictly private circulation.

The **covenant-keepers**, namely, Abdul Bahaists have completely suppressed the document as it prejudices Abdul Baha's claim "**to have covered the space of one thousand years by single foot step**", the deadline fixed by Baha for the One due to appear in his name. [PP. 3-4, Ibn-al-Baha Badiullah's memoirs.](#)

No Oriental Bahai, Unitarian or Covenant-keeper, is aware of the significance of the document.

As for Western Bahais, they grope in the dark as they have no direct access to Baha's writings in Persian or Arabic except to such material as it is served to them dictated by considerations of expediency.

Quotations from this document appear in [Ibn-al-Baha Badiullah's Will and Testament](#), in Baha's son [Muhammad Ali's Will and Testament](#), and in [Risala-i-Janab-i Jud](#). All this literature emanated from the Unitarians or non-Abdul Bahaists.

The document is considered to be Baha's swang-song. In it, Baha admits the true meaning of the words **Ghiyath** and **Mustaghath** as meaning that more than a thousand, and probably either 1511 or 2001 years (represented by the sum of the letters in the words **Ghiyath** and **Mustaghath**) must elapse between the time of the **Primal Point** and the **advent of Him Whom God Shall Manifest**, as

conceived by the Point and as is laid down in the Bayan. While admitting the true meaning of these words, Baha in the document speaks of them as applying to his own manifestation.

The relevant passage in the tablet runs as follows:

"This is what was sent down the empyrean of Eternity, and in it is made plain the station, wherein the Beauty of god is established upon the throne of great name, and He it is the promised One in all the tablets under whatever name [be He], if you be of the knowing ones. And He was named in the Bayan, and in truth He shall appear in the Mustaghath with Manifest Power".

"Say: by God, this is a day, the like of which the eyes of the universe have not gazed upon, how much the eyes of these, the veiled ones."

"Great, therefore, is the blessedness of him who on that day attains unto the presence of God with inflexible humility, and reads this tablet standing before the throne for the divine ears to hear the songs which were revealed between the heavens and earths, and by this, mention is made of this name in the text, which god has sanctified from mention of the worlds."

"Verily we have meant by what is mentioned in this tablet naught else my person which oversees the worlds."

"Whoever expects a [new] dispensation after me, verily he shall be among the lost."

"And He who that may appear after a thousand [years] shall in truth be speaking in my name." "And in the Mustaghath shall come He who shall testify for me that in truth I am God, the Lord of the heavens and the Earths."

In his swan-song Baha refers to the Promised One with whom he asserts identity and goes on to say: "**He [i.e. the Promised One] was called in the Bayan He Who Shall Appear and verily He shall appear in Mustaghath [i.e. 2001 years hence reckoning from the time of the Primal Point] ... whosoever expects a manifestation after me, verily he is of the lost, and verily He who shall appear after one thousand years [i.e. Ghiyath] shall speak in my name. And in**



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Mustaghath [i.e. 2001 years hence reckoning from the time of the Primal Point] there shall appear him who will bear witness to me that verily I am the Lord of the heavens and earth ..."

In the document, **"after the Branches, [i.e., Baha's sons,] followers are commanded to show honour to the presence [i.e. Baha's amanuensis Mirza Aqa Jan of Kashan, pp. 15-20 section 3.2.1] who stands before the throne [i.e. of Baha] in a laudable station .."**

In the document Baha at long last committed and accepted the true meaning of the words Ghiyath and Mustaghath in terms of their numerical value as conceived by the Primal Point and as is laid down in the Bayan, with this difference that he appropriated them for his own claim.

In the document stress is laid on the word Mustaghath and **"the document itself,"** in the authoritative opinion of prominent BâBis who have had access to the document, **"analysed from the angle of Baha's manifestation, exposes and condemns Baha as a pretender and interloper who has intruded into the interval which must elapse between the time of the Primal Point and the advent of Him Whom God Shall Manifest, the Promised One of the Bayan."**

"How does Baha come into the picture as Him Whom God Shall Manifest of the Bayan, on the strength of this belated admission?" is the question posed by other prominent Bayanis.

Point 2

As mentioned in the **'Bayan' Wahid 6, chapter 11**, Bab had warned the teachers of the schools against beating up any student. He says

The teacher should not beat the students in the school lest the teacher, unknowingly, beat the greatest teacher. I.e. 'He Whom Allah Shall Manifest' (Bayan - Wahid 6, chapter 11) and same mention in (Bayan - Wahid 6, chapter 12)

It is apparent that at the time of Bab's claim to Prophethood, 'the Promised One' was not young enough to go to school and hence the warning. Also this warning

implies that 'the Promised One' was expected to attend school. Let us now see if this prophecy fits Mirza Husain Ali - "Bahauallah". Mirza Husain Ali - "Bahauallah", being 2 years older than Mirza Ali Muhammad - "Bab", was almost 30 years old when this prophecy was penned by Mirza Ali Mummad - "Bab". Also do the Bahais not claim that Mirza Husain Ali - "Bahauallah" like all the Prophets before him was an 'Ummi' (unlettered). How is it then possible for him to be 'the Promised One'?

Point 3

We have made the semen clean so that 'He whom Allah shall manifest' is not born out of impure semen (Bayan - Wahid 6, chapter 11)
Same is mention in (Bayan - Wahid 5 , chapter 15)

Consequently one born out of impure semen cannot claim to be 'the Promised One'. Bahauallah was born 2 years before Bab, and therefore was from impure semen. This automatically invalidates him from this position. It is interesting to note that the Bahais consider semen to be clean. Although Mirza Hussein Ali in his Isharaqat has reacted angrily to this argument, considered it an insult and that he did not need the provision for his embryo to be clean!

Point 4

The new Manifestation would come only after all have been educated with the Bayan. (Bayan - Wahid 5)

"Today the Bayan is at its embryonic stage....Resurrection will not occur until the perfection has been reached" As an infant takes time to mature, the religion of Bayan will also take time to reach its perfection (Bayan - Wahid 2 Chapter 7)

Now the Bayan as we all know was incomplete when death overtook the Bab, and he had entrusted Mirza Yahya (Azal, Bahauallah's brother), his successor with the responsibility of completing it. But this desire of seeing the 'Bayan' completed remained just a dream for Bab and to this day it remains incomplete. Moreover, the Bayan is a book that isn't even accessible to all, let alone read or understood by the Bahais. It has never gone into print and even its manuscripts



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are rare. I don't know about the Bahais but I find it very strange that books revealed thousands of years ago like the Torah, Bible and the Quran are available at the drop of a hat in just about every spoken language, but the Bayan which was 'revealed' less than 200 years ago is not even available in its original language! (according to Baha'is). Then how can they be Bahais and how can Mirza Hussain Ali Noori be the 'Promised/Manifested one', when the Bab has clearly stated that only after the universal acceptance of the Bayan will the 'Manifested one' arrive? And how could they claim that Mirza Hussein Ali is the promised one of the Bayan.

Bab had stated in the 'Bayan' in no uncertain terms, that "Universal acceptance of Babism was a pre-requisite to the appearance of 'the Promised One'". *In my view the Bahais would hard pressed to prove that, let alone the world, even a city or town had unanimously embraced Babism prior to the advent of Bahaullah. Till date such an event has not come to pass. This automatically makes his claim groundless like all his other claims.*

Point 5

The advent of Bab's religion was about 1250 years after Islam. Even Bahaullah claims that a new 'Manifestation' will appear a 1000 years after him bringing a new code/religion with him and that this has always been the divine practice. How could Bahaullah then claim to be the 'Promised One' after a period of only 15 years after Bab? Is this not a complete refutation of his own prophecy as well Bab's? Moreover, the claim that the divine practice demands that a new manifestation arrive after 1000 years is hollower still. Prophet Mohammad (pbuh) (born 570 AD) arrived well within 1000 years of Jesus's (pbuh) ascent to the heavens. Also there is no evidence to substantiate that Jesus (pbuh) followed Moses (pbuh) after 1000 years and likewise Abraham (pbuh) followed Noah (pbuh) after 1000 years and so on. I look forward to a metaphorical interpretation of this from the Bahais.

Point 6

Professor E.G. Browne in his book '[Materials on the Study of Babi Religion](#)' has mentioned that [Bab in his will](#) (written approx. 1 year before his death) nominated **Mirza Yayha Noori (Subh-e-Azal)**, step-brother of Bahaullah, as his

successor. So it beats us how Mirza Hussain Ali Noori (Bahaullah) became the '**Manifested one**'. Further The appointment of Subh-i Azal to the station of Mirrorship of the **Primal Point** and One who ranked equal with him and One who reveal divine verses occurred in direct preference to **Mirza Husayn Ali** who was present and much older than **Subh-i Azal** and was instructed by the Primal Point to provide for and protect Subh-i Azal. **Could it be possible that Bahaullah knew a thing or two about the Manifested one that Bab didn't?**

"Today the Bayan is at its embryonic stage....Resurrection will not occur until the perfection has been reached" As an infant takes time to mature, the religion of Bayan will also take time to reach its perfection (Bayan - Wahid 2 Chapter 7)

Point 7

As mentioned earlier the heralded one's advent (i.e.Bahaullah) preceded the advent of the herald (i.e. Bab). The Bahais claim that "Bab" was like John the Baptist and "Baha" like Jesus. They need to check their facts. John the Baptist was born before Jesus. He is the one who baptised Jesus. In the Bahai scheme of things, so called Jesus ("Bahaullah") was born before John! Another contradiction which I am sure has a metaphorical answer.

Point 7

Whoever transgresses from the bound of Bayan is not be a believer, be a scientist, a king or its subject. (Bayan - Wahid 4 Chapter 11)

Mirza Hussein Ali deviated from Bayan, and the Mirror of the Point.

Point 8

It is incumbent upon all people of Bayan to write their will and command that it reaches He-Whom-God-Shall-Make-Manifest. (Bayan - Wahid 5 Chapter 13)

At the time Bayan was revealed, Mirza Hussein Ali was present even he was older than the one who is professing about him. It would be meaningless for a will to



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contain such clause. Similar provisions in [\(Bayan - Wahid 8 Chapter 9\)](#) and [\(Bayan - Wahid 9 Chapter 2\)](#)



Unlettered Mirza Ali Muhammad Shirazi – “Bab”???

"It is incumbent on every prophet that he gains knowledge from Allah alone and not from any human being and such is the practice of all prophets like Prophet Ibrahim, Hazrat Mohammed, Hazrat Bab and Bahauallah. All of them did not study in any school because the one who owes his knowledge to human schools cannot be a divine representative." (Abdul Baha acknowledges this fact in *Khutubat-e-Buzurg*, page 8)

Mirza Abbas Effendi “Abdul Baha” writes in his chapter on the Bab, "It was universally admitted by the Shiites that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this." (Ref: Abdul Baha, *Some Answered Questions*, page 13)

We have the Bab himself who acknowledges the contribution of his teacher. He writes,

Thus wrote my leader (Sayyidi), my firm support (Mutammadi) and my teacher (Muallimi), al-Hajji Sayyed Kazim Rashty may God extend his specified eternity...
(Ref: *Risala fil-Suluk*, Bab)

"I studied grammar as a child but have forgotten it." (Trial of Mirza Ali Muhammad at Tabriz)

Further

The predecessor of Bahauallah - Mirza Ali Mohammed Bab studied under Sayyed Kazim - then leader of the Shaikhism sect. The author states "He (Bab) proceeded at some time antecedent to the year 1259 to Kerbala where he resided for some time occasionally attending the lectures of Haji Sayyed Kazim of Rasht" (*Traveller's Narrative* - page 250).

Note:

This quotation is based on the Bahai historical work 'A Traveller's Narrative' written to illustrate the episode of the Bab by Professor E. G. Browne ([published in New York, 1930 by the Bahai Publishing Committee](#)). The Bahais consider this book as reliable and hold it in high esteem. This becomes clear when one reads the publishers preface:

"Members of the Bahai Cause are greatly indebted to Prof. E. G. Browne for his scholarly researches into the history and literature of the movement, and most particularly for his dignified and powerful translation of the 'Travellers Narrative'. As recounted by Prof. Browne in his own introduction to the edition published under the auspices of the Cambridge University, the manuscript of this work was given to him by Abdul Baha at the time he visited Bahauallah and the Bahai community in Acca during the year 1891". ([Page V, Preface-Traveller's Narrative](#))



Unlettered Mirza Hussein Ali Nuri – “Bahauallah”???

The teacher should not beat the students in the school lest the teacher, unknowingly, beat the greatest teacher. (i.e. 'He Whom Allah Shall Manifest') (Ref: Bayan' Wahid 6, chapter 11)

Although from the quotation stated above we may conclude many things but here we would like to draw the attention toward the topic of Unlettered or not?

That according to warning of Mirza Ali Muhammad - “Bab”, implies that 'the Promised One' was expected to attend school (means he will not be unlettered).

Now, if he (Hussein Ali) was unlettered, he ceased to be the Promised one ('He Whom Allah Shall Manifest' – Yazharahullaho) of the Mirza Ali Muhammad “Bab”. And If he is Lettered or attained the school he cannot be divine according to Mirza Abbas Effendi

"It is incumbent on every prophet that he gains knowledge from Allah alone and not from any human being and such is the practice of all prophets like Prophet Ibrahim, Hazrat Mohammed, Hazrat Bab and Bahauallah. All of them did not study in any school because the one who owes his knowledge to human schools cannot be a divine representative." ("Abdul Baha" acknowledges this fact in Khutubat-e-Buzurg, page 8)

“Abdul Baha” writes in his chapter on the “Bab”, "It was universally admitted by the Shiites that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this." (Ref: Abdul Baha, Some Answered Questions, page 13)

We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

(Ref: Aqduş, paragraph 104)

Now it is up to Bahais, were they accept that “Bab” or source of “Bab” was ignorant Or Abbas Effendi was.



Racism

"The black man must ever be grateful to the white man, for he has manifested great courage and self-sacrifice for the black race." (Promulgation of Universal Peace p.111)

"If man is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage African tribes of central Africa are evidences of this." (Promulgation of Universal Peace, p.308)

"If we study human beings such as the aboriginal tribes of central Africa, who have been reared in complete subjection to nature's rule, we will find them deficient indeed. They are without religious education; neither do they give evidences of any advance toward civilization. They have simply grown and developed in the natural plane of barbarism. We find them bloodthirsty, immoral and animalistic in type to such an extent that they even kill and devour each other." (Promulgation of Universal Peace, p.399)

"The inhabitants of a country like Africa are all as wandering savages and wild animals; they lack intelligence and knowledge; all are uncivilized; On the contrary, consider the civilized countries, the inhabitants of which are living in the highest state of culture and ethics, solidarity and inter-dependence; possessing, with few exceptions, acute power of comprehensions and sound mind." (Tablets of 'Abdu'l-Baha, p.576)



Universality of the Bahai Faith

While studying the Bahai Faith, one is constantly led to believe that the Bahai Faith is the "new" Universal religion - a religion with universal laws; a religion which has replaced all faiths like Judaism, Christianity, Hinduism, Islam to name a few. Read any Bahai teaching material and this aspect hits you in the face - that the Bahai Faith is a Universal religion. Visit any Bahai web site and you will feel that the Bahai Faith is the "next big idea" when it comes to uniting religions and establishing a universal religion. This position has been hammered to such an extent that a novice to the Faith might actually start believing in it.

We have been a student of the Faith for some time - and would like to believe that we have dug deeper than even most Bahais in the quest for truth. And our studies have thrown up some amazing facts that contradict the very idea of Universality of the Bahai Faith.

"For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest." (Ref: *The Universal House of Justice, 1995 Jul 23, Teaching Israelis*)

"Whenever an Israeli citizen living in the West, irrespective of his background and religious affiliation, declares his belief and interest in becoming a member of the Bahá'í community, he should be informed that the Faith is not taught in Israel and that there is no Bahá'í community there apart from those who are associated with the Bahá'í World Center. He cannot be accepted into the Bahá'í community if he is planning to return to Israel to reside there.

"If he plans to continue to reside outside Israel, his enrollment can be accepted, but he will then be subject to the same restrictions about travel to Israel as any other Bahá'í, in that he could do so only with the express permission of the Universal House of Justice. In any event, the Universal House of Justice should be informed of any such declaration. (Ref: *Letter from the Universal House of Justice, dated October 20, 1994, to several National Spiritual Assemblies.*")

(Compilations, NSA USA - Developing Distinctive Baha'i Communities)

Laws from the Kitáb-i-Aqdas Not Yet Binding by Universal House of Justice 1974-06-09

9 June 1974

The National Spiritual Assembly of the Bahá'ís of Ísafjörður

Dear Bahá'í Friends,

Thank you for your letter of 4 March 1974 enclosing the enquiry from the Bahá'í Group of Ísafjörður. It has become apparent from a number of questions we have received that many believers are not clear which are those laws already binding upon the Bahá'ís in the West. We therefore feel it is timely to clarify the situation, and the simplest way is to state those laws listed in the "Synopsis and Codification of the Kitáb-i-Aqdas" which are not at present binding upon the friends in the western world. For ease of reference we give the numbers of the sections listed.

IV.A.4.c The law regarding the exemption from obligatory prayer granted to women in their courses.

IV.A.10 The law concerning ablutions, with the exception of the ablutions required for the Medium Obligatory Prayer which are described in Section CLXXXII of "Prayers and Meditations" and are required for the recitation of that prayer.



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IV.A.12 The law concerning actions to be taken in place of an Obligatory Prayer missed on account of insecure conditions.

IV.B.5.a The definition of travellers for the purpose of exemption from fasting. Instead of these definitions the believers in the West should observe the following guidance given by the beloved Guardian's secretary on his behalf: "travellers are exempt from fasting, but if they want to fast while they are travelling, they are free to do so. You are exempt the whole period of your travel, not just the hours you are in a train or car, etc...."

IV.B.5.f The law regarding the exemption from fasting granted to women in their courses.

I V.C.1.i The laws governing betrothal.

IV.C.1.j The law concerning the payment of a dowry by the groom to the bride on marriage.

IV.C.1.l & m The laws concerning the travelling of a husband away from his wife.

IV.C.1.n & o The laws relating to the virginity of the wife.

IV.C.2.b That part of the divorce law relating to fines payable to the House of Justice.

IV.C.3 The law of inheritance. This is normally covered by civil laws of intestacy at the present time.

IV.D.1.a The law of pilgrimage.

IV.D.1.b The law of Huququ'lláh is not yet applied to the western friends. [This became universally applicable at Ridván 1992.]

IV.D.1.d The law of the Mashriqu'l-Adhkár is gradually being put into effect.

IV.D.1.f The Bahá'í Festivals are being celebrated by the western friends on their anniversaries in the Gregorian calendar until such time as the Universal House of Justice deems it desirable to pass supplementary legislation necessary for the full implementation of the Badi' calendar.

IV.D.1.j The age of maturity applies only to Bahá'í religious duties as yet. On other matters it is subject to the civil law of each country. The age of administrative maturity in the Bahá'í community has, for the time being, been fixed at 21.

IV.D.1.k For the burial of the dead the only requirements now binding in the West are to bury the body (not to cremate it), not to carry it more than a distance of one hour's journey from the place of death, and to say the Prayer for the Dead if the deceased is a believer over the age of 15.

IV.D.1.p The law of tithes.

IV.D.1.q The law concerning the repetition of the Greatest Name 95 times a day.

IV.D.1.r The law concerning the hunting of animals.

IV.D.1.t, u, v & w The laws relating to the finding of lost property the disposition of treasure trove, the disposal of objects held in trust and compensation for manslaughter are all designed for a future state of society. These matters are usually covered by the civil law of each country.

IV.D.1.y, xiv, xv, xvi & xvii Arson, adultery, murder and theft are all forbidden to Bahá'ís, but the punishments prescribed for them in the Kitáb-i-Aqdas are designed for a future state of society. Such matters are usually covered by the civil laws of each country.

IV.D.1.y, xxv, xxx, xxxi & xxxii The laws prohibiting the use of the type of pools which used to be found in Persian baths, the plunging of one's hand in food, the shaving of one's head and the growth of men's hair below the lobe of the ear.



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All the exhortations, listed in section IV.D.3, are applicable universally at the present time insofar as it is possible for the friends to implement them; for example, the exhortation to teach one's children to chant the Holy Verses in the Mashriqu'l-Adhkár can be literally carried out only on a limited scale at the present time, but the friends should, nevertheless, teach their children the Holy Writings as far as possible.

With loving Bahá'í greetings,
(signed) The Universal House of Justice

Note:

This letter was circulated widely upon the publication of the Aqdas in 1992. This particular file was scanned from Canadian Baha'i News Vol. 6, No. 1, May 1993.

(Partially superseded by this letter, below of dated: 1999-12-28)

**Further Application of the Laws of the Kitab-i-Aqdas
by Universal House of Justice
1999-12-28**

To the Bahá'ís of the World
Beloved Friends,

In the course of the Four Year Plan, we have been reviewing those laws of the Kitab-i-Aqdas which are not yet universally applied, in order to determine which of them it would be timely to implement now.

In every land we see a growing thirst for spiritual life and moral clarity. There is recognition of the ineffectiveness of plans and programs for human betterment which are not rooted in lives of spiritual awareness and ethical virtue. Who should be better equipped to satisfy this longing than those who are already inspired by the Teachings of Bahá'u'lláh and aided by His Power?

We have determined, therefore, that it is imperative for all the believers to deepen their awareness of the blessings conferred by the laws which directly foster the devotional life of the individual and, thus, of the community. The

essentials of these laws are known to all Bahá'ís, but acquiring greater insight into their significance must include carrying out all the divinely revealed aspects of their observance. These are the laws which pertain to obligatory prayer, fasting and recitation of the Greatest Name ninety-five times a day.

Bahá'u'lláh asserts: "One who performeth neither good deeds nor acts of worship is like unto a tree which beareth no fruit, and an action which leaveth no trace. Whosoever experienceth the holy ecstasy of worship will refuse to barter such an act or any praise of God for all that existeth in the world. Fasting and obligatory prayer are as two wings to man's life. Blessed be the one who soareth with their aid in the heaven of the love of God, the Lord of all worlds."

The friends have long been familiar with the great importance which Bahá'u'lláh attaches to daily obligatory prayer and to the observance of the fast, but a number of aspects of the law, such as those concerning ablutions, travelling and the compensation for prayers missed, remained to be made universally applicable. This step is now taken. Thus all elements of the laws dealing with obligatory prayer and fasting are, without any exception, now applicable.

We have also decided that it is timely for Bahá'ís in every land to take to their hearts the words of the Kitab-i-Aqdas: "It hath been ordained that every believer in God, the Lord of Judgment, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat 'Allah-u-Abha' ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names." Let all experience the spiritual enrichment brought to their souls by this simple act of worshipful meditation.

The spiritual growth generated by individual devotions is reinforced by loving association among the friends in every locality, by worship as a community and by service to the Faith and to one's fellow human beings. These communal aspects of the godly life relate to the law of the Mashriqu'l-Adhkar which appears in the Kitab-i-Aqdas. Although the time has not come for the building of local Mashriqu'l-Adhkar, the holding of regular meetings for worship open to all and the involvement of Bahá'í communities in projects of humanitarian service are



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expressions of this element of Bahá'í life and a further step in the implementation of the Law of God.

Bahá'u'lláh has written: "We have adorned the heaven of utterance with the stars of divine wisdom and holy ordinances as a bounty on Our part. Verily, We are the Ever-Forgiving, the Most Generous. O friends of God throughout the regions! Know ye the value of these days and cling unto whatsoever hath been sent down from God, the Most Great, the Most Exalted. Verily, He remembereth you in the Most Great Prison, and instructeth you in that which will cause you to draw nigh unto a station that delighteth the eyes of the pure in heart. Glory rest upon you and upon those who have attained unto that living fountain which floweth forth from My wondrous Pen."

It is our prayer at the Sacred Threshold that the greater attention to the spiritual heart of the Teachings which these laws express will enhance the devotion of the friends to the Source of all bounties and attract to the Cause the receptive souls among His spiritually famished children.

[SIGNED:

THE UNIVERSAL HOUSE OF JUSTICE;

CONFIRMATORY COPY TO FOLLOW]

Teaching the Faith in Israel
by Universal House of Justice

1995-06-23

The Universal House of Justice has received your email message dated 29 June 1995 and we have been asked to respond.

You have asked how the policy of not teaching Israelis applies in the situation in which you have contact with an Israeli via an "interactive relay chat" (IRC) connection. The House of Justice has not asked the friends to

avoid contact with Israelis. When you discover that a person you are in contact with via IRC is an Israeli, you should feel free to maintain friendly contact, but you should not teach the Faith to him. If he has already developed a personal interest in the Faith and seeks more information, you should refer him to the Offices of the Bahá'í World Centre in Haifa.

For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest.

With loving Bahá'í greetings,
Department of the Secretariat

Note:

The Bahai Faith seeks to mislead humanity under the garb of being a Universal religion. Its laws even today are not globally applicable and depending upon its convenience, the Universal House of Justice releases edicts from time to time. If the Faith were truly global, then these laws would have been equally applicable to all individuals from the time of Bahaullah itself. Otherwise what this means is that Bahaullah left a legacy of an imperfect, evolving faith to his successors, which debunks the Bahai Faith's claim of being the next progressive link to Islam. Islam as is evident from the Quranic verses was completed and perfected by Allah before the passing away of the Prophet.

Having understood this, it is therefore surprising how Tahera Qazvini in Badasht claimed that "Islam was abrogated" that too by the Babi Faith, which was even more incomplete and evolving than the Bahai Faith. And was only Islam (a religion made perfect by Allah) that was abrogated or even other religions like Christianity and Judaism. Judaism certainly did not (and does not) seem to be abrogated a fact that is evident from the wariness of the Bahais to spread the Faith among the Jews residing in Israel. And if



Judaism is not yet abrogated, then it stands to question how Christianity can be abrogated, since it is a consequence of Judaism and of course Islam abrogated Christianity.

If the Bahai Faith is Universal, its message should go out unequivocally (and not in dissimulation - taqaiyya) to practioners of all faiths it claims to have abrogated. Else it should come out in the open and declare unequivocally, who is its real target audience. If it's particularly the Muslims, then it should assert as much, and not dilute its call by roping in other faiths which in any case don't seem to meet with the Bahai approval for full-fledged propagation and conversion.

I would like to ask why. If the Bahai Faith, as it so claims, was the religion which came to unite all the religions, then why not the Jews of Israel? Are they not worthy that they be introduced to the Faith? When Moses (a.s.) who came to rescue Bani Israel did not make exceptions for Israelites, then how can a faith that is purportedly superior to Judaism make exceptions for them? In fact, this would make Judaism superior to the Bahai Faith.

Or is it that the Bahais have a clandestine arrangement with Israel that in exchange of the permission to reside in Israel, the Bahais would not try and convert any Jews? And it is interesting that only Jews living in Israel are off-limits for Bahai missionaries. Christians and Muslims living in Israel are welcome targets for Bahais to introduce their 'Universal' doctrine.



Process of Growth and unfoldment

Response from the Universal House of Justice
16 February 1996

The Structure of the Administrative Order:

The Administrative Order of Bahá'u'lláh is in the process of growth and unfoldment. In its structure and functioning there are aspects which, the Guardian explained, should be uniform throughout the world. There are also secondary aspects which can be varied from country to country as decided by the responsible National Spiritual Assembly in accordance with the needs and conditions in the area under its jurisdiction. The aspects which must be uniform are set out in the Constitution of the Universal House of Justice and the Constitutions of the National and Local Spiritual Assemblies.



Role of Foreign Powers in the Origin and Growth of the Bahai Faith; according to Shoghi Effendi's "God Passes By"

In the morning (following the killing of the "Bab"), the Russian Consul in Tabriz, visited the spot (of the killing) and ordered the artist who had accompanied him to make a drawing of the remains of the Bab as they lay beside the moat (page 38)

The Czar of Russia, a contemporary chronicler had written, had even shortly before Bab's martyrdom, instructed the Russian Consul in Tabriz to fully inquire into the matter and report the circumstances of starting a Movement (page 39)

A Russian poetess produced a drama called the "Bab" (page 39)

Baha after the assassination attempt on the Shah went and stayed in the house of his brother-in-law Mirza Majid, who at that time was acting as a secretary to the Russian Minister Prince Dolgourki and whose house adjoined that of his master. The Shah was informed of this and he, greatly amazed, dispatched his trusted officers to the region, demanding that the accused (Baha) be forthwith delivered into his hands. Refusing to comply with the wishes of the royal envoys, the Russian Minister requested Baha to proceed to the house of the Grand Vizier, to whom he formally communicated his wish that the Trust of the Russian Government was being delivered into his hands should be insured. (page 47-48)

The persistent and decisive invention of the Russian Minister Prince Dolgourki who left no stone unturned to establish the innocence of Baha in the Shah assassination case. (page 66)

The Russian Minister as soon as he was informed of the Imperial decision (to take Baha wherever he desired), expressed his desire to take Baha under his protection and offered to extend every facility for His removal to Russia...Baha mentions this in His epistle to the Czar of Russia, Nicholaevitch Alexander II,

"One of my ministers extended me his aid". In yet another illuminating testimony Baha says, "When this Wronged One was sore-afflicted in prison, the ministers of the highly esteemed government (of Russia) - may God Exalted and Glorified be He - assist them! My freedom was gained through the solicitude and the endeavour of His Excellency The Minister...His imperial Majesty, The Most Great Emperor - may God Exalted and Glorified be He - assist him!.. extend to me for the sake of God his protection. On 1st Rabiuss Saani, 1269 AH, Baha along with some of the members of His family and escorted by an official of the Imperial bodyguard and an official representing the Russian legation, set out on his three months journey to Baghdad. (CHAPTER VII -- Baha'u'llah's Banishment to Iraq)

Sultan Abdul Malik of Iraq refused to countenance the requests of the Persian Government either to deliver Baha to their representatives or to order His expulsion from the Turkish territory. (page 84)

Baha had friendly intercourse with the officials including the governor of the city (of Baghdad) (page 74)

Colonel Sir Arnold Burroughs Kemball, consul-general of the British Government in Baghdad and offered Baha protection of the British citizenship, called on him in person, undertook to transmit to Queen Victoria any communication He might wish to forward to her. He even wished to arrange for the transfer of His residence to India, or to any other place agreeable to Him (page 83)

The Turkish Government had fixed as allowance for the maintenance of the exiles and their families. (page 106)

In Surah-e-Muluk (a tablet), Baha asserts his innocence and the loyalty to the Sultan (Abdul Aziz) and his ministers. He assures him of his prayers to God on his behalf. (page 109)

Baha was accused of having conspired with the Bulgarian leaders and certain ministers of European powers to achieve with the help of some thousand followers the conquest of Constantinople. (page 113)



Combat Kit

(Baha'i Faith)

Role of Foreign Powers in the Origin and Growth of the Bahai Faith - according to Shoghi Effendi's "God Passes By"

Some of the consuls of foreign powers called on Baha and expressed their readiness to intervene with their respective Governments on his behalf. Baha expressed his appreciation for their cooperation as he himself says, 'The consuls of that city (Adrianople) gathered in the presence of this youth at the hour of his departure and expressed their desire to aid him. They, verily, evinced towards us manifest affections'. [\(page 114\)](#)

A European General was granted audience along with the Governor to meet Baha. [\(page 122\)](#)

Abdul Baha visited Beirut at the invitation of a former Grand Vizier of Turkey. His associations with the civil and ecclesiastical leaders of that city, his several interviews with the well-known Shaikh Muhammad Abdu served to enhance immensely the growing prestige of the community and spread abroad the fame of its most distinguished member. [\(page 122\)](#)

The community prospered in Ishqabad in Russian Turkistan assured of the goodwill of a sympathetic Government enabling it to establish a Bahai cemetery and to purchase and thereon structures. [\(page 123\)](#)

Through his intervention with the civil and military authorities, he succeeded in obtaining the freedom of his followers in Akka and in enabling them to continue to earn, without interference, the means of livelihood. [\(page 166\)](#)

The Spanish Consul a kinsman of the agent of an Italian steamship company in his love for Abdul Baha and his anxiety to avert the threatening, had gone so far as to place at his disposal an Italian freighter, ready to provide him a safe passage to any foreign port of his choice. [\(page 169\)](#)

At the invitation of the Lord Mayor of London, Abdul Baha had breakfast with him at the Mansion House. [\(page 178\)](#)

Persian princes and noblemen and ex-ministers the Turkish Ambassador in Paris, an ex-Vali of Beirut, Turkish Pashas and ex-ministers and Viscount Arakawa, Japanese Ambassador to the court of Spain were among those who had the privilege of attaining his presence. [\(page 178\)](#)

In America, Secretariat of State, Ambassadors, Congressmen... and other eminent people attained his presence. Among them were the Dutch, British and Swiss Ministers in Washington,, the Turkish Ambassador in that city and the Prince of Egypt. [\(page 181\)](#)

The edifice (of Mashrikul Azkar at Ishraqabad) the foundation of which was laid in the presence of General Krupatkin, the Governor General of Turkistan who had been delegated by the Czar to represent him at the ceremony. [\(page 188\)](#)

The Oriental Pilgrim House, erected on Mount Carmel by a believer from Ishqabad, soon after the embodiment of the Babi remains for the convenience of visiting pilgrims, was granted tax exemption by the civil authorities, the first time such a privilege has been conceded since the establishment of the Faith in the Holy Land. [\(page 192\)](#)



Who is the "Paraclete" prophecied by Esa (Jesus) (Peace be upon him): Muhammad (Peace be upon him) or Mirza Hussin Ali Nuri "Bahauallah"?

In the New Testament, Jesus (Peace be upon him) is reported to have made the following prophecies of one to follow him:

"If ye love me, keep my commands. And I will pray to the Father (God) and He shall give you ANOTHER "PARACLETE" (i.e another prophet like Jesus) . That HE MAY ABIDE WITH YOU FOREVER (that is Muhammad will be the last prophet); even THE SPIRIT OF TRUTH." (Jesus - Bible - Gospel according to St. John 14:15-17)

"Nevertheless, I tell you the truth; it is expedient for you that I go away, for IF I DO NOT GO AWAY THE "PARACLETE" (i.e prophet) WILL NOT COME UNTO YOU (not talking about Holy Ghost because "it" was already with him, his disciples and John the Baptist); but if I depart, I will send HIM unto you." (Jesus – Bible - Gospel according to St. John 16:7)

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when HE, THE SPIRIT OF TRUTH (Muhammad who was known before Islam as Al-Amin and Al-Sadiq or the "trustworthy" one and the "truthful one"), is come, HE WILL GUIDE YOU INTO ALL TRUTH ; for HE shall not speak of himself; but whatsoever HE shall hear, that shall HE peak; and HE will show you things to come (that is he will give details of the second coming of Jesus and Day of Judgement etc.). HE shall glorify me." (Jesus – Bible - Gospel according to St. John 16:12-14)

"When the "PARACLETE" (comforter, prophet) comes, whom I will send to you from the Father, that is THE SPIRIT OF TRUTH, who proceeds from the Father, HE will bear witness of me." (Jesus -Bible- Gospel according to St. John 15:26)

"But the "PARACLETE" (comforter, prophet), THE SPIRIT (OF TRUTH), whom the Father will send in my name, HE WILL TEACH YOU ALL THINGS (that is he will be the last prophet with no more need for another), and bring to your remembrance all that I said to you." (Jesus – Bible - Gospel according to St. John 14:26)

"Verily this revelation (Holy Qur'an) is from the Lord of the Universe. With it came down the SPIRIT OF FAITH AND TRUTH. To thy heart and mind (O Muhammad!) that thou may warn. In the perspicuous Arabic tongue. WITHOUT DOUBT IT IS ANNOUNCED IN THE REVEALED BOOKS OF FORMER PEOPLES !" (Holy Qur'an 26 : 192)

"And say: TRUTH hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish" (Holy Qur'an 17:81)

The word "paraclete" is a Greek translation of the original word in Aramaic that Jesus used and is sometimes translated as comforter in the English. This is the same personage as the Spirit of Truth spoken of above (e.g see above John 3:15-17). Instead of re-iterating the muslim reasons for applying this prophecy to Muhammad, I urge you to check out this excellent article on this prophecy of the paraclete . Suffice to say the Qur'an says that the Spirit of Truth descended upon Muhammad PBUH and the early Christian converts to Islam at the Prophet's PBUH time applied this prophecy to the Prophet PBUH when the muslims asked them where in their books the Prophet Muhammad PBUH was mentioned as the Qur'an claims. Baha'is are fond of hijacking the prophecies of the coming of the Paraclete by Jesus and apply it to bahauallah.

We found this reference by Shoghi Effendi interesting:

No. 6. Revelations 3.12, refers to the Revelation of Bahá'u'lláh. No. 7. References in the Bible to "Mt. Paran" and "Paraclete" refer to Muhammad's Revelation. Deuteronomy 33.2; Genesis 21.21.; Numbers 12.16; Numbers 13.3.; Genesis 17.20 refers to the twelve Imams and in the Revelation of St. John, Chap. 11.; (Letters from the Guardian to Australia and New Zealand, by Shoghi Effendi, p. 41)



Combat Kit (Baha'i Faith)

Who is the "Paraclete" prophesied by Esa (Jesus)
(Peace be upon him) – Muhammad (Peace be
upon him) or Mirza Hussin Ali Nuri – "Bahauallah"?

Also we find Abdul Baha claiming that Muhammad PBUH was the Comforter/Paraclete:

His Holiness Abraham, on Him be peace, made a covenant concerning His Holiness Moses and gave the glad-tidings of His coming. His Holiness Moses made a covenant concerning the Promised One, i.e. His Holiness Christ, and announced the good news of His Manifestation to the world. His Holiness Christ made a covenant concerning the Paraclete (i.e Muhammad PBUH) and gave the tidings of His coming. His Holiness the Prophet Muhammad made a covenant concerning His Holiness the Báb and the Báb was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Báb made a Covenant concerning the Blessed Beauty of Bahá'u'lláh and gave the glad-tidings of His coming for the Blessed Beauty was the One promised by His Holiness the Báb. Bahá'u'lláh made a covenant concerning a promised One who will become manifest after one thousand or thousands of years. He likewise, with His Supreme Pen, entered into a great Covenant and Testament with all the Bahá'ís whereby they were all commanded to follow the Center of the Covenant after His departure, and turn not away even to a hair's breadth from obeying Him. (Bahá'í World Faith, by `Abdu'l-Bahá, p. 358)

Mirza Hussein Ali Nuri "Bahauallah" himself says the following :

These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Ridván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him (i.e Muhammad PBUH !). In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming (i.e the coming of Muhammad PBUH), He said unto them: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man (i.e Muhammad) in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man (i.e Muhammad) coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." [Matthew 24:29-31] Rendered into the Persian tongue, the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth

shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory (i.e Muhammad PBUH !) , inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit (i.e Muhammad PBUH) hath repaired unto the retreats of its ancient sovereignty (Kitab-i-Iqan page 25 - 26)

In his [tablet to Shah Naser Deen Shah of Iran](#), with regards to the Christian rejection of Muhammad PBUH, Mirza Hussein Ali Nuri "Bahauallah" said the following:

"So too the people of the Gospel regard it as impossible that after Jesus the Son of Mary any Founder of a new religion should shine forth from the day spring of the Divine Will; and they seek a proof in this verse which is in the Gospel: 'Verily it may be that the heaven and the earth should pass away, but the word of the Son of Man shall never pass away.' [n48] And they hold that what Jesus the Son of Mary hath said and commanded shall not suffer change, whereas he saith in one place in the Gospel, 'Verily I go and come [again]'; and in the Gospel of John likewise He giveth tidings of 'the Comforting Spirit which shall come after me'; while in the Gospel of Luke also certain signs are mentioned. But, because some of the doctors of that faith have propounded for each



Combat Kit (Baha'i Faith)

Who is the "Paraclete" prophesied by Esa (Jesus)
(Peace be upon him) – Muhammad (Peace be
upon him) or Mirza Hussin Ali Nuri – "Bahauallah"?

utterance an explanation after their own lusts, therefore have they remained veiled from the meaning intended."

In the above letter, Mirza Hussein Ali Nuri "Bahauallah" implied quite clearly that the Comforter/Spirit of Truth/Paraclete was in reference to Muhammad PBUH who came AFTER Jesus PBUH.

Yet in contradiction we find Mirza Hussein Ali Nuri "Bahauallah" saying elsewhere:

..Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise. Say, this is the One Who hath glorified the Son and hath .. (Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, p. 12)

Interestingly the claims of Mirza Hussein Ali Nuri "Bahauallah" to be the Spirit of Truth were one of his later proclamations since the Kitáb-i-Aqdas was written in the latter part of his ministry, while the letter to the Shah was written much earlier. This is a common theme in baha'i history, and indeed in all fraudulent claims to Messiahhood. The Mirza Ali Muhammad "Bab" himself started out saying he was simply the "Bab" or "gate" to the Hidden Imam Mahdi of Twelver Shia folklore. Then his pretensions rose to being the Mahdi himself and finally to being the "nuqta" or the point of convergence of all prophecies and previous religions, a station quite similar to that chosen by Mirza Hussein Ali Nuri "Bahauallah". In the fraud, Mirza Ghulam Ahmad of India who almost at the same time claimed to be the same thing the "Bab" and "Bahauallah" claimed, we see a similar phenomenon. First Ahmad claimed to be the Mahdi. Then he claimed he was metaphorically the Virgin Mary and then he gave "birth" to Jesus and he "became" metaphorically Jesus and thus his claim to being the Messiah of Islam. It is of interest to note that these Ahmadis/Qadianis are a larger group today than baha'is and are growing faster than them.

In John 14:15-17 and John 15:26 as well as John 14:26 we see that the paraclete (which Mirza Abbas Effendi "Abdul Baha" claimed to be referring to Muhammad (peace be upon him)) and the Spirit of Truth (which Mirza Hussein Ali "Bahauallah" claimed for himself) are one and the same person so either "Abdul Baha" is right or "Bahauallah" is right but not both of them!

It seems that despite all the time "Bahauallah" spent reading the Bible he still erred and the bahai faith thus fails the test of a true religion from God as God says in the Qur'an :

Do they not consider the Qur'an with care? Had it been from other Than God, they would surely have found therein Much discrepancy. (Al-Qur'an Surah An-Nisa 4 : Ayah 82)



Shaykhi Sect: 'The forerunner' to the Mirza Ali Muhammad "Bab"

The genesis of the Bhaiyani (Babi) Faith lies in the doctrines of the **Shaykhi sect** originally expounded by **Shaykh Ahmed ibn Zaynud Deen Al Ahsai (1166 AH - 1241 AH)** and then by his student **Sayyed Kazim Rashty (1205 AH - 1259 AH)**. One needs to go back in history to understand their unique beliefs to appreciate how the thought process of the "Bab" was fashioned.

While discussing the Shaykhi sect, we have relied extensively on the work "**The Introduction to Shi'i Islam**" by **Moojan Momen** - a leading contemporary Bahai author. While much is available on the doctrines of **Shaykh Ahmed Ahsai** and **Sayyed Kazim Rashty in Arabic and Persian texts**, Mr. Momen has put these down in his book in a fairly lucid manner.

Both **Shaykh Ahmed Ahsai** and **Sayyed Kazim Rashty** seem to be followers of the **Shiah Ithna Ashari sect**. This is clear from their beliefs on the concept of Imamate. The reason why we have initiated our discussion with this aspect of their belief is to show that the Shaykhis and subsequently the Babis believed in the 12 Imams after the Holy Prophet Peace be upon him. This viewpoint is important to appreciate the significance of some of the writings of the "Bab" in future.

Shaykh Ahmed considered that the first creation issuing forth from God's will, was the light of Mohammed (an nur al Mohammadiyya). From this light, the light of the Imams came into being. From the light of the Imams, the light of the believers came into being, and so on. Thus the Imams are the instruments of the creation of the world. They are also the ultimate cause of creation since God has created the world for their sake. They are the intermediaries through which man can obtain some comprehension of God and God's bounties can reach man. (Ref: [Introduction to Shi'i Islam, Moojan Momen, page 226](#))

The **Shaykhis differed greatly in some fundamental concepts about God** and on the nature of the world which caused a conflict with Muslim scholars. **These concepts expounded by Shaykh Ahmed Ahsai had no precedent** - either in the Quran, traditions or even beliefs of other groups which arose in Islam. The "Bab"

- both in personality and thought rose out of the Shaykhi sect and some of its unique principles. **Moojan Momen** writes on [page 231](#),

"It was the Shaykhi teachings which paved the way for the Bab and it is doubtful if the Bab would have attracted so many adherents if it had not been for Shaykhi doctrines."

Here, we will focus on those concepts which have relevance to our discussion. Here are some of these concepts:

On the nature of this world

The Shaykhis believed, that between the physical world and the spiritual world, there exists an intermediary world called **Hurqalya** (from the Greek word Huvarkalya) or the **world of archetypal images (Alame' Mithal)**. Everything in this world has its counterpart in the world of Hurqalya. Each individual being has two bodies - one of which exists in the physical world and one in Hurqalya. The occulted, but living Twelfth Imam and the **cities of Jabulqa and Jabulsa**, where he is supposed to live, all exist in the realm of Hurqalya. (Ref: [Introduction to Shi'i Islam, Moojan Momen, page 227](#))

He (Shaykh Ahmed, founder of Shaykhism) believed that the body of man was compounded of parts derived from each of the nine heavens and the four elements that the grosser elemental part perished irrevocably at death; and that the more subtle celestial portion would appear at resurrection. This subtle body, he named as '**Jism-e-Hurqalya** - the word Hurqalya being supposed to be of Greek origin (Herculean). He regarded Imams as creative forces, quoting in support of this view, the expression "**God, The Best of Creators**" occurring in [Quran Surah 23, verse 14](#); 'for said he 'if God be the best of creators.' He cannot be the sole creator ([Traveller's Narrative, E. G. Browne, pages 236-7](#))

It is clear that these concepts have no place in Islam. There is no concept of any **city of Jabulqa or Jabulsa** for that matter and definitely no mention of Hurqalya in either the Quran or its exegesis by the Holy Prophet (pbuh) and the Holy Imams (as). These were obviously a figment of the imagination of **Shaykh Ahmed Ahsai**. In the same book on [page 236](#), we find that the leading Shiite cleric of the



time, **Haji Mulla Mohammed Taqi** having examined the beliefs of Shaykh Ahsai declared him a heretic.

The occultation of Imam Mahdi (as)

For Shaykh Ahmed, the **occultation (ghaybat)** of Imam Mahdi (as) did not mean that a living physical Imam was in hiding somewhere on this earth but rather that, although physical contact with the Imam was no longer possible, the Imam lived in the realm of Hurqalya, and for those who strive to reach him in that world, he is still able to perform the key functions of the Imam. (Ref: [Introduction to Shi'i Islam, Moojan Momen, page 227](#))

The Bahais, led by "Bahauallah" have found this a convenient way to justify the disappearance of the Imam and explain the sudden appearance of the "Bab". "Bahauallah" too fell trap to the concocted and twisted beliefs of Hurqalya propounded by Shaykh Ahmed Ahsai. Pay attention to the words of "Bahauallah":

"All that thou hast heard regarding Muhammad the son of Hasan - may the souls of all that are immersed in the oceans of the spirit be offered up for His sake - is true beyond the shadow of a doubt, and we all verily bear allegiance unto Him. But the Imams of the Faith have fixed His abode in the city of Jabulqa, which they have depicted in strange and marvelous signs. To interpret this city according to the literal meaning of the tradition would indeed prove impossible, nor can such a city ever be found. Wert thou to search the uttermost corners of the earth, nay probe its length and breadth for as long as God's eternity hath lasted and His sovereignty will endure, thou wouldst never find a city such as they have described, for the entirety of the earth could neither contain nor encompass it. If thou wouldst lead Me unto this city, I could assuredly lead thee unto this holy Being, Whom the people have conceived according to what they possess and not to that which pertaineth unto Him! We have chosen here to be brief in our elucidation of the meanings of Jabulqa, but if thou be of them that truly believe, thou shalt indeed comprehend all the true meanings of the mysteries enshrined within these Tablets." (Ref: [Gems of Divine Mysteries \(Jawahirul Asaar\), Bahauallah pages 36-37](#))

Needless to say, "Bahauallah" too "chose to be brief in his elucidation of Jabulqa" for obvious reasons. There is no such Jabulqa and Jabulsa - except that which existed in the realms of the mind of Shaykh Ahmed Ahsai.

Physical resurrection

With regards to the phenomenon of resurrection, **Shaykh Ahmed** also regarded this as an event that occurs to man's subtle body in the world of Hurqalya. Similarly, heaven and hell are the results of men's actions which create the situation of either Heaven and Hell in each individual's personal life in Hurqalya. (Ref: [Introduction to Shi'i Islam, Moojan Momen, page 227](#))

This belief too is totally contrary to the Islamic concept of the belief of the Day of Judgment, Heaven and Hell. The Bahais too have lifted this concept of the Shaykhi resurrection and added their own flavor to it indicating that reward and punishment are spiritual in nature. God willing, we hope to explain the fallacy of this belief at a later stage.

The Fourth Support or Rukne' Rabe'

This key doctrine of the **Shaykhis** was developed not so much by **Shaykh Ahsai** as much as his followers. Shiites believe in **five roots of religion** or **Usule' Deen (Unity of God, Justice of God, Prophethood, Imamate and the Day of Judgment)**. **Shaykh Ahmed Ahsai** altered these in his own fashion to **form 3 roots of religion - Knowledge of God, Prophethood and Imamate**. To this he added the Fourth Support - the need for an intermediary between the Imam and the populace. The concept makes it appearance at the time of **Sayyed Kazim Rashty** and the early writings of **Karim Khan Kirmani** (one of the claimants of successorship to Sayyed Kazim).

The Fourth Support appears to be the continuing physical presence of a Perfect Man who acts as an intermediary between the Hidden Imam and the world. The Hidden Imam inspires this intermediary who thus comes to represent the Will of the Hidden Imam. (Ref: [Introduction to Shi'i Islam, Moojan Momen, page 227-228](#))

Most of the **Bab's leading disciples and many of the rank and file** had previously been Shaykhis, that is followers of the **Ithna-'Ashari school or sect founded by Shaykh Ahmad al-Ahsa'i (d. 1826) (29)**. In contradiction to the claims of many mujtahids to authority in the absence of the Imam, the Shaykhis believed that there must always exist in the world a **perfect Shi'i (Shi'iy-i-Kamil)** who acts as



the **intermediary (na'ib, bab)** between the Imam and the faithful and hence is the legitimate authority; by implication the Shaykhi leaders might be considered that authority. *(Ref: Occasional Papers in Shaykhi, Babi and Bahai Studies, Vol. 2, No. 6, November, 1998. Article: The Routinization of Charisma? By Peter Smith)*

It is through this concept that the Shaykhi sect opened the doors for "Bab". The Shaykhis themselves (**Shaykh Ahmed Ahsai and Sayyed Kazim Rashty**) used the principle of the Fourth Support to propagate their beliefs under the garb that it was inspired by the Hidden Imam. This is further endorsed by the fact that he also propounded the intuitive uncovering (**Kashf**) of knowledge, which further gave him the license to propound his beliefs.

Also pay attention to the following observation:

The Shaykhis also believed in **the imminence of the return of the Imam**, a belief which led to a large number of them enthusiastically accepting the **Bab** in the years following his declaration in **1844**. In contrast the 'conservative' Shaykhis remained as a group in which the messianic motif was 'de-emphasized' and whose leaders were bitterly hostile to the Babis. *(Ref: Occasional Papers in Shaykhi, Babi and Bahai Studies, Vol. 2, No. 6, November, 1998. Article: The Routinization of Charisma? By Peter Smith)*

Through their **concepts of Hurqalya** and the **Fourth Support**, the Shaykhis established concepts which paved the way for "Bab" and his own set of claims. **Momen writes** that it was reasonably clear that the early Shaykhis regarded **Shaykh Ahmed Ahsai** and **Sayyed Kazim Rashty** as each being the Fourth Support - or the intermediary of the Hidden Imam. It is using these principles that "Bab" was able to put forth his claims of being the door to the Hidden Imam. The first adherents to the Babi Faith were not surprisingly, the **Shaykhis who rallied around the "Bab"** as they had for **Shaykh Ahmed Ahsai and Sayyed Kazim Rashty**.

Readers must appreciate the subtle, yet highly dangerous changes in fundamentals which were being propagated by the Shaykhis. We must clearly understand that the Shaykhis initiated concepts which had no precedent in Islam and no clarification either in the Quran and the traditions. Their beliefs caused them to be labeled heretics by the scholars of the era and rightfully so.

Shaykh Ahmed Ahsai nominated **Sayyed Kazim Rashty** who died without appointing a successor. After him, the **Shaykhis** (except those who became Babis) **split into three main factions** –

- 1) Mirza Gawhar Hasan in Karbala
- 2) one led by Haji Mirza Shafi and Mulla Mohammed Mamaqani in Tabriz and
- 3) Haji Karim Khan Kirmani in Kirman.

The very splitting up of this sect into faction underscores their fallacy. Here we see how the Shaykhis regarded the founders to the Fourth Support and subsequently the sect being split into four factions all vying and claiming the same position for themselves.

The **Babis**, led by **Mirza Ali Mohammed Shirazi** ultimately prevailed and became the dominant force amongst the **Shaykhis**. History narrates that the other Shaykhi sects ultimately died a silent death and each successive Shaykhi leader expounded the doctrines in such a way as to bring them more and more closely in line with mainstream Islam.



Sects or branches of the Bayani (Babi) Faith

By **Sects or branches of the Bayani (Babi) Faith** is meant the process when most Bábís accepted the Bahá'í Faith as the alleged fulfilment of their religion, leaving a remnant of Bábís who came to be known as Azalis.

This occurred after Bahá'í founder Bahá'u'lláh made his claims public in 1866, leading to expressions of support from the majority of the Bábí community, and opposition from the remainder. The breach was the foundation of several murders, and attempted murders, which both sides claimed the other ordered, and was used against both groups to imprison their leaders and followers.

The Báb

Mírzá `Alí-Muhammad was a merchant from Shiraz, Persia, who at the age of 25, claimed to be a new and independent Manifestation of God, and the promised Qá'im, or Mihdí of Islam (Refer: Recantation of Claims by Mirza Muhammad Ali Sharazi - "Bab"). After his declaration he took on the title of the "Báb", meaning "Gate", after a Shi'a religious concept. His followers were therefore known as Bábís.

The Báb's writings introduced the concept of "He whom God shall make manifest", the one promised in the scriptures of all of the world's great religions. As the Báb's teachings spread, the Islamic government saw it as a threat to state religion. Several military confrontations took place between government and Bábí forces. The Báb himself was imprisoned and eventually executed by a firing squad in Tabriz on July 9, 1850. His mission lasted six years.

Leadership after the Báb's execution and "Him Whom God Shall Make Manifest"

Appointment of Subh-i-Azal

Before the Báb's death, he sent a letter addressed to Mirza Yahya, known as Subh-i-Azal and was Bahá'u'lláh's younger half-brother, which was considered by the Azalis to be his Will and Testament. The letter is recognized as appointing Subh-i-Azal to be the leader of the Bábí community after the Báb. He is also ordered to obey "Him Whom God Shall Make Manifest" when he ultimately appears.

Subh-i-Azal's claim to be "Him Whom God Shall Make Manifest" are based in part on a version of the Báb's Will. Several versions of this are extant. A translation of the Will, by Manuchehri (2004), as published by, and in the handwriting of, Subh-i-Azal reads:

"Name of Azal, testify that there is no God but I, the dearest beloved.

Then testify that there is no God but **you** [Azal], the victorious and permanent.

Say, God created what He created from the time of beginning that has no beginning and, whatever He creates until the time of end that has no ending, to manifest His own being. This is the commandment of God upon whatever He has created and shall create.

...

We order you to obey Him Whom God Shall Make Manifest. He will verily appear amongst this people with a sublime reign in the final resurrection.

Verily we are all servants and kneel down before Him.

He shall carry out whatever He wishes, with permission from His Lord. He shall not be questioned for his actions. However, all others are responsible for everything they do. ..." (Manuchehri (2004) [Emphasis added])

This claim was not un-contested, and another manuscript, owned by the Báb's family, differs from the above version in one key particular. Manuchehri translates the second verse of that manuscript as:

"Then testify that verily there is no God but **me**, the victorious and permanent." (Manuchehri (2004) [Emphasis added])

Another letter, attributed to the Báb, and purported to have been directed to Azal rather than "Him Whom God Shall Make Manifest":

"God is Most Great with the Uttermost Greatness.

This is a letter on the part of God, the Protector, the Self-Existent, to God, the Protector, the Self-Existent.



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Say, 'All originate from God.' Say, 'All return unto God.'

This is a letter from Ali before Nabil [A self-reference of the Báb's.], God's Reminder unto the Worlds, unto whose name is equivalent to the Name of the One [Wahid=28=Yahyá], God's Reminder unto the Worlds.

Say, 'Verily all originate for the Point of Revelation.'

O Name of the One, keep what hath been revealed in the Beyán [sic], and what hath been commanded, for verily thou art a Mighty Way of Truth." (Browne (1893) pp. 426 & 426a)

It has been pointed out that this letter does not mention that Subh-i-Azal is the Báb's successor, nor that it was directed to him. There were, at times, as many as twenty-five claimants to be "Him Whom God Shall Make Manifest" (Browne (1893) pp. 426 & 426a)

Browne notes in his translation that this copy of the letter is actually in Subh-i-Azal's handwriting rather than the Báb's (Browne (1893) pp. 426 & 426a). Browne, discussing a visit with Subh-i-Azal in Cyprus, notes that he saw the original document in the Báb's own handwriting (Balyuzi (1970) pp. 38, 420). In addition to the difficulties of collecting original Bábí documents at such a distance — Browne was at Cambridge — was the widespread Azali practice of *Taqiyya* (Dissimulation), or concealing one's beliefs (Browne (1897) *JRAS*, p. 763). Browne appears to have been unaware of this (Manuchehri (1999)). Compounding the problem of collecting reliable manuscripts, Azali *taqiyya* had the effect of rendering many early Bábí documents unreliable afterwards, as Azali Bábís would often alter and falsify Bábí teachings and history (Browne (1897) *JRAS*, p. 763 and Balyuzi (1970) p. 70)

Subh-i-Azal generally absented himself from the Bábí community spending his time in Baghdad in hiding and disguise; and even went so far as to publicly disavow allegiance to the Báb on several occasions (Barrett (2001) pp 246-247).

Other claimants

A noted claimant to be "Him Whom God Shall Make Manifest" was Dayyán, one of the early Bábís, and one of nearly 25 people who claimed to be the Promised One of the Báb. He was killed in Baghdad soon after making his claim.

Bahá'u'lláh

Bahá'u'lláh claimed his mission as the Promised One of the Báb was revealed to him in 1853 while imprisoned in the Síyáh-Chál in Tehran, Iran. Historians agree that he had already been taking a senior position amongst the Bábís by that point. He did not, however, openly declare this prophetic mandate, and Subh-i-Azal remained the generally-recognized head of the Bábí community. On several occasions, Subh-i-Azal went into hiding from the authorities. Increasingly, therefore, Bahá'u'lláh and his younger brother Mírzá Músá controlled the monetary resources and much of the coordination of the Bábí community - especially in Baghdad where the community was now centered.

In 1863, at the Garden of Ridván near Baghdad, Bahá'u'lláh made his perceived station known for the first time to a small group of family and friends. Later, in Adrianople, he made a more public declaration by sending letters to the kings and rulers of the world, including Sultan Abd-ul-Aziz and Napoleon III of France. The Bábís who accepted this claim gradually became known as Bahá'ís.

Confrontations

The public declaration of Bahá'u'lláh led to severe conflict, including accusations and murders.

Poisoning of Bahá'u'lláh

While in Edirne (Adrianople), Bahá'u'lláh was poisoned and nearly died. His hand was left shaking for the rest of his life. Bahá'í historical texts, and contemporary accounts, report that Subh-i-Azal was directly behind the poisoning (Browne, E.G. (1918). *Materials for the Study of the Babi Religion*, p.16. and Cole, J.R.I. (2002). "Bahá'u'lláh's Surah of God: Text, Translation, Commentary". *Translations of Shaykhi, Babi and Bahá'í Texts Vol. 6* (No. 1)). Later, followers of Azal made the counter-claim that Bahá'u'lláh had accidentally poisoned himself while trying to poison others. (Mirza Aqa Khan Kirmani made this claim later in his *Hasht-Bihisht*. This book is abstracted in part by E.G. Browne in "Note W" of his translation of *A Traveller's Narrative*, (Browne, E.G. (1891). *A Traveller's Narrative, An epitome of Bábí and Bahá'í history to A.D. 1898*, p. 359.). However, due to the practice of *Taqiyya* (Dissimulation) among Azalis and contemporary historians recognize that: "The Azali Babis and in particular Mirza Aqa Khan Kirmani and Shaykh Ahmad Ruhi showed little hesitation in alteration and falsification of Babi teachings and history in their works." Manuchehri (1999))



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Attempted murders of Bahá'u'lláh

In contemporary accounts, Subh-i Azal is reported to have tried to have Bahá'u'lláh assassinated at the hands of the barber of the local bath. The barber, Muhammad `Alí of Isfahán, apparently refused and spread word of the danger around the community. Bahá'u'lláh is reported to have counselled "on all patience, quietude and gentleness". ([Browne \(1918\) p. 17](#))

This pattern was repeated when, according to the personal account of Ustád Muhammad-`Alí-i Salmání, Subh-i Azal attempted to persuade him likewise to murder Bahá'u'lláh in the bath ([Salmání \(1982\) p. 51](#)).

Direct confrontation between Subh-i-Azal and Bahá'u'lláh

After Bahá'u'lláh declared himself to be "Him Whom God Shall Make Manifest", he claimed the obedience of Mirza Yahya (in September 1867), regardless of the latter's asserted position as leader of the Bábís. Subh-i-Azal rejected this claim as without foundation and challenged Bahá'u'lláh to a test of the divine will in a local mosque in Edirne (Adrianople), such that "God would strike down the impostor." Bahá'u'lláh agreed, and went to the Sultan Selim mosque at the appointed time, but Mirza Yahya lost face when he refused to show up ([Browne \(1918\) p. 18](#). & [Salmání \(1982\) pp. 94-95](#)).

Siyyid Muhammad-i-Isfahani

Common Bahá'í belief is summarised by Shoghi Effendi, who wrote that Subh-i-Azal was "good-natured yet susceptible to the slightest influence" ([Shoghi Effendi – God Passes By \(1944\) p. 90](#)). This is a reference to Siyyid Muhammad-i-Isfahani, who is accused of conspiring with Subh-i-Azal and leading him astray ([Abdu'l-Bahá – Traveller's Narrative \(1886\) p. 55](#)). He is sometimes described as the Bahá'í "anti-Christ" ([Taherzadeh \(1984\) pp. 24 & 56](#) & [Taherzadeh \(1987\) pp. 236 & 444](#)). Siyyid Muhammad was one of those murdered in `Akká by Bahá'u'lláh's followers. (See "Exile" below.)

Exile

This escalating conflict exacerbated the agitations of the Persian ambassador in Constantinople who sought through misrepresentations to have the Bahá'ís removed even further from Persia than Baghdad. Eventually both communities were exiled to far-flung outposts of the Ottoman Empire — Famagusta, Cyprus

for Subh-i-Azal and his followers, and `Akká, in Ottoman Palestine, for Bahá'u'lláh and his followers.

While most of those that followed Subh-i-Azal were sent to Cyprus, seven were sent to Akká along with those that followed Bahá'u'lláh. One month after the arrival in Akká twelve Bahá'ís decided to kill the followers of Subh-i-Azal without telling Bahá'u'lláh. The Ottoman authorities originally hardened the imprisonment of Bahá'u'lláh, but then Bahá'u'lláh was exonerated by the authorities as having no connection to the murders. Indeed, Bahá'u'lláh publicly condemned the murderers as clear violators of Bahá'í law ([Browne \(1891\) p. 370](#) & [Browne \(1918\) p. 45](#))

Doctrinal disputes

The completion of the Persian Bayán

As mentioned previously, before the Báb's death, he sent a letter addressed to Subh-i-Azal, which is considered to be his will and testament ([Manuchehri \(2004\)](#)).

The letter mentions that the Báb only wrote 11 of the 19 chapters of the Persian Bayán. He then gives permission for Subh-i-Azal to finish the remaining 8, with the permission of Him Whom God Shall Make Manifest. The letter is clearly addressed in the first verse to Subh-i-Azal.

[Verse 27] We order you to obey Him Whom God Shall Make Manifest. He will verily appear amongst this people with a sublime reign in the final resurrection.

[Verse 28] Verily we are all servants and kneel down before Him.

[Verse 29] He shall carry out whatever He wishes, with permission from His Lord. He shall not be questioned for his actions. However, all others are responsible for everything they do.

[Verse 30] If God manifests victory in your time, you have the pleasure to reveal the eight sequels with His permission.



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Later, both of them claimed to be the Promised One. Bahá'u'lláh wrote the *Kitáb-i-Íqán* as the completion of the Persian Bayan ([Shoghi Effendi – God Passes By \(1944\) p. 138](#)). Subh-i-Azal did not write a completion to the Persian Bayán but did write a supplement to bring it to the same number of chapters as the Arabic Bayán. ([Supplementary to the Persian Bayan by Subh-i-Azal](#))

Year of revelation

The Báb prophesied that a messianic figure He whom God shall make manifest (*man yuzhatir'u'llah*) would emerge some time in the future.

Bahá'ís point to the Báb's allusions to the year nine (1853) as a prophecy of Bahá'u'lláh, when he first realized his mission, and the year 19 (1863), when he made his first declaration. The Báb said “The Lord of the Day of Reckoning, will be manifested at the end of Vahid (19)...” ([Shoghi Effendi – God Passes By \(1944\) p. 29](#))

The argument depends on the Abjad numerals of Arabic, a system of providing numerical values for letters and words, which are then interpreted to reveal additional insights. Bahá' has the numerical value of 9, and Vahid has the value of 19.

Bahá'í views of the split

Bahá'ís argue that succession in the Bábí religion was superseded when the Bahá'í Faith's founder Bahá'u'lláh (Subh-i-Azal's elder half-brother) declared himself to be He whom God shall make manifest - they often describe Subh-i-Azal as an "interim head."

Bahá'ís view Subh-i-Azal's leadership largely as a nominal head. According to Taherzadeh:

"Mirza Yahya [Subh-i-Azal] came into prominence not because he possessed any outstanding qualities, but rather through his close link with Bahá'u'lláh. In order to divert the attention of the enemies of the Faith from the person of Bahá'u'lláh, Who had emerged as a focal point among the early believers, the Báb wholeheartedly approved the suggestion of nominating the youthful and relatively unknown Mirza Yahya as the chief of the Bábí community. This suggestion had come from Bahá'u'lláh, and only two others were aware of the

plan, namely, Bahá'u'lláh's faithful brother Mírzá Músá (Áqáy-i-Kalím) and a certain Mulla Abdu'l-Karim-i-Qazvini, who had been entrusted by the Báb, shortly before His martyrdom, with the task of delivering His pen-case, seals and writings to Bahá'u'lláh; he was subsequently martyred in Tihiran at the time of Bahá'u'lláh's imprisonment in the Siyah-Chal.

The advantages of this nomination were obvious and, as this system operated for some time, those who were endowed with insight and wisdom were able to see that Mirza Yahya was only a figure-head, and that it was the guiding hand of Bahá'u'lláh alone that was unobtrusively directing the affairs of the Bábí community after the martyrdom of the Báb.” ([Taherzadeh \(1972\) p. 53](#))

This view is supported by the Báb's long-time secretary Mulla Abdu'l-Karim-i-Qazvini, believed to be the only other person who participated in the plan. John Walbridge writes:

"With him [Mulla Abdu'l-Karim-i-Qazvini] Bahá'u'lláh originated the plan to proclaim Mirza Yahya as the Báb's successor while keeping him in hiding--this in order to deflect attention from Bahá'u'lláh, who was well known to the authorities and the people.” ([Walbridge \(1997\)](#))

Qazvini himself wrote in a letter in 1851 describing the urgency that the friends do nothing to call attention to Bahá'u'lláh during his period of messianic secrecy:

"But it is requested, according to his [Bahá'u'lláh] command, that the friends should desist from hinting around (shivih-ha) about him, as they had in the past, in such a way that they provoked troubles for the friends of God; and that they should avoid bringing sorrow upon that gentleman, who is of gentle disposition.

...

Let them not provoke investigations or cause the encounter with God to become more distant, or become a veil of chains and manacles between the servants and the Lord of Lords any more than they already have been.” ([Letter from 'Abdu'l-Karim Qazvini to Sayyid Javad Karbala'i, c. August 1851, translated by Cole \(1997\). 'Abdu'l-Karim Qazvini was one of The Báb's secretaries, and his primary contact with the Báb's in Tehran](#))



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Near the end of his life the Báb had his remaining writings, other *accoutrement*, as well as a particular tablet addressed to Bahá'u'lláh, delivered to him.

"In Qum, shortly before the Báb's martyrdom, he received a coffer from the Báb containing the last of his writings and his pen-case, seals, rings, and the famous pentacle tablet containing 350 derivatives of the word Bahá. He left the same day for Tehran, explaining that the Báb's accompanying letter ordered him to deliver it to Bahá'u'lláh." (Walbridge (1997))

Bahá'ís believes there is symbolism in the Báb sending to Bahá'u'lláh not only all of his remaining writings, but his seals and his pens, literally handing over the instruments of revelation, along with the pentacle tablet written in his own hand confirming Bahá'u'lláh's station.

The Báb's Will & Testament, which was unambiguously directed to Subh-i-Azal, makes it clear that he would not be the One promised by the Báb:

"We order you to obey Him Whom God Shall Make Manifest. He will verily appear amongst this people with a sublime reign in the final resurrection. Verily we are all servants and kneel down before Him. He shall carry out whatever He wishes, with permission from His Lord. He shall not be questioned for his actions. However, all others are responsible for everything they do." [verses 27-29]

Azali view of the split

Azalis rejected the divine claims of Bahá'u'lláh, arguing that the world must first accept the laws of the Báb before *He Whom God Shall Make Manifest* can appear (Because it is written in Bayan). (Azali. *Encyclopædia Britannica*)

After the split

The majority of the Bábís ultimately followed Bahá'u'lláh (Barrett (2001) pp 246-247), hence the name "Bahá'í". See Bahá'í Faith.

Scholars and Bahá'ís refer to the followers of Subh-i-Azal as "Azalis". *Britannica Concise* estimates that currently there are no more than a few thousand Azalis. (Azali. *Britannica Concise* and Barrett (2001) pp 246-247)

Bahá'í sources report that 11 of the 18 "witnesses" appointed by Subh-i-Azal to oversee the community became Bahá'ís, as well as his son. They also report that the appointed successor of Subh-i-Azal, Mirza Hadiy-i-Dawlat-Abadi, later recanted his faith in the Báb (Shoghi Effendi – *God Passes By* (1944) p. 233 & Momen (1991) pp. 99)

Azali Taqiyya (Dissimulation)

The practice of *Taqiyya* (Dissimulation, or concealing one's beliefs) was widespread among Azalis (Manuchehri (1999)). The practice of *taqiyya* led some to actually alter and falsify Bábí teachings and history (Manuchehri (1999)). This compromised their campaign against Bahá'u'lláh. One contemporary historian has concluded:

"Bahauallah clearly announced that the recognition of the manifestation of God and 'steadfastness' [in] His Cause is more important than observing any of the other teachings. Gradual abandonment of taqiyyah amongst the Baha'is was one of the distinguishing feature[s] of the new religion from the Babi era. After this time the practice of taqiyyah became unofficially superseded.

"In contrast the Azali Babis glorified taqiyyah in their literature. Taqiyyah was considered a virtue and classified into various levels of concealment. Prominent Azali leaders openly recanted their faith and even abused Bab and Azal in the process. The extent of taqiyyah in their words and actions caused Mirza Abu'l-Fadl to question Edward Browne's method of portraying of Azali Babis. Taqiyyah became one of the distinguishing features of the Azali-Bahai split." (Manuchehri (1999))